

MEDITATI-
ONS and VOWES
Diuine and Morall;

*Seruing for direction in
Christian & Ciuill
Practice:*

Diuided into two Bookes.

By Ios. HALL



AT LONDON,
Imprinted by Humfrey
Lownes for Iohn Porter.

1607.

G 122.6.1.5 *

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Sept 19, 1926

10



Votum Auctoris.

*Quas ego non vano deprompsi à pectore leges,
Quaeque ego vota tulipacis honestissima,
Alme Deus (nec enim sine te votiſſe iuuabit :
Te ſine nil facio, nil fugio ſine te.)
Da placidè ſeruen, & praſta ſeruando quieſcem.
Sic mihi certa ſalua, ſic mihi ſancta quies.*





TO
Wor
DRY
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even
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Thris
here



TO THE RIGHT
Worshipful S. ROBERT
DRURY, Knight, my sin-
gular good Patron: All increase of
true honour & Vertue.

SIR, that I haue made
these my homely Apho-
rismes publique, needes
no other reason, but that
though the world is furni-
shed with other writings
euen to satietie & surfet;
yet of those which reduce
Christianity to practice,
there is (at least) scarcity

The Epistle

enough : wherein (yet) I must needs confesse, I had some eye to my selfe. For, hauing after a sort vowed this austere course of iudgment and practice to my selfe, I thought it best to acquaint the world with it; that it may either witnesse my aunswerable proceeding, or checke mee in my straying there-from. By which means, so many men as I liue amongst, so many monitors I shal haue which shall point me to my owne rules, and upbraide mee with my aberrations. Why I haue dedicated this to your name, cannot be

strang

Dedictory.

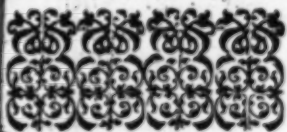
strāge to any, that knowes
you my Patron, and mee
your Pastor. The regard
of which bond, easily drew
mee on to consider, that
whereas my bodie, which
was euer weake, began of
late to languish more; it
would be not inexpedient
(at the worst) to leaue
behind mee this little mo-
nument of that great re-
spect, which I deservedly
beare you. And if it shall
please GOD to reprieue
mee, vntill a longer day;
yet it shall not repent mee,
to haue sent this unwor-
thy scrowle, to waite vp-
on you in your necessarie

absence, neither shal it be,
I hope, bootlesse for you, to
adioin these my meane spe-
culatiōs, vnto those grounds
of vertue, you haue so hap-
pily layd: to which if they
shall adde but one scruple,
it shall be to me sufficient
ioy, contentment, recom-
pense. From your Halsted
Decemb. 4.

Your Worships,
humbly deuoted,

IOs. HALL.

The



*The first Booke containing a
full century of Meditati-
ons & Vowes, both Diuine
and Morall.*

I

IN Meditation, those
which begin heauenly
thoughts, & prosecute
them not, are like those,
which kindle a fire vnder
greene wood, and leaue
it so soone as it but be-
ginnes to flame; losing
the hope of a good be-
ginning, for want of se-
cōding it with a suitable

medita
tion

proceeding. When I set my self to meditate, I will not giue ouer, till I come to an issue. It hath beene said by some, that the beginning is as much as the midst; yea more then all: but I say, The ending is more the beginning.

2

*God's self
&
greatness*

There is nothing, but Man, that respecteth greatness: Not God, not Nature, not Disease, not Death, not Iudgement. Not God: hee is no acceptor of persons. Not Nature: wee see the sons of Princes borne as naked, as the poorest; and

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I will
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Not
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na-
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the

the poore childe as faire,
wel-fauored, strong, wit-
ty, as the heir of Nobles.
Not disease, death, iudg-
ment: they sicken alike,
die alike, fare alike after
death. There is nothing,
besides naturall men, of
whome goodnesse is not
respected. I will honour
greatnesse in others: but
for my selfe, I will esteem
a dragme of goodnesse,
worth a whole world of
greatnesse.

3 As there is a foo-
lish wisdom: so there
is a wise ignorance; in
not prying into Gods
Arke, not inquiring in-

moineat
kayashid

to things not reuealed. I would fain know all that I need, and al that I may: I leaue Gods secrets to himselfe. It is happy for me, that God makes me of his Court; though not of his Councell.

4

*Proficiencia
in Grace*

As there is no vacuitie in nature, no more is there spiritually. Euery vessell is full; if not of liquor, yet of ayre; so is the heart of man: though (by nature) it is empty of grace, yet it is full of hypocrisie and iniquitie. Nowe, as it filleth with grace, so it is emptied of

his

his euill qualities : as
in a vessell, so much wa-
ter as goes in, so much
ayre goes out. But mans
heart is a narrow mou-
thed vessell, and receiues
grace but by drops; and
therefore askes a long
time to emptie and fill.
Now as there bee diffe-
rences in degrees, and
one hart is neerer to ful-
nes then another: so the
best vessell is not quite
full, while it is in the bo-
die, because there are stil
remainders of corrupti-
on. I will neither be con-
tent with that measure
of grace I haue, nor im-

patient

patient of Gods delaie :
But euery day I wil inde-
uour to haue one drop
added to the rest. So my
last daie shall fill vp my
vessell to the brim.

5

*God must
haue the
whole heart*

Satan would seeme to
be manerly and reasona-
ble; making, as if he wold
be content with one half
of the heart, wheras God
challengeth all or none ;
as (indeed) he hath most
reason to claime all, that
made all : But this is no-
thing, but a crafty fetch
of Satan. For he knows,
that if he haue anie part,
God will haue none. So

the

the whole falleth to his share alone. My heart (whē it is both whole, & at the best) is but a strait & vnworthy lodging for God. If it were bigger & better, I would reserue it all for him; Satan may looke in at my doores by a temptation; but he shal not haue so much as one chamber room set apart, for him to sojourne in.

6

I see, that in naturall motions, the neerer anie thing comes to his end, the swifter it moueth. I haue seene great Rivers, vvhich at their

zeale

first

first rising out of some hilles side, might be couered with a bushell; which, after many miles, fill a very broad channel; & drawing neere to the Sea, doe euen make a little Sea in their owne banks: So, the wind, at the first rising, is a little vapour from the cranies of the earth; and passing forward about the earth, the further it goes, the more blustering and violent it waxeth. A Christians motion (after hee is regenerate) is made naturall to God-ward: and therefore the neerer hee

comes

comes to Heauen, the more zealous hee is. A good man must bee like the Sunne: not like *Ezechias* Sunne, that went backward; nor like *Iosias* Sunne that stood still; but *Dauids* Sunne, that (like a Bride-groome) comes out of his chamber; and as a Champion reioyceth to runne his race: onely herein is the difference, that when he comes to his high noon, hee declineth not. How-
euer therefore, the mind (in her naturall faculties) followes the tempera-
ture of the body, yet in

these

these supernatural things
she quite crosses it. For,
vvith the coldest com-
plexion of age, is ioyned
in those that are truly re-
ligious, the seruentest
zeale and affection to
good things: which is
therfore the more reue-
renced, and better ac-
knowledged, because it
can not bee ascribed to
the hot spirits of youth.
The Diuell himselfe de-
uised that olde slander of
early holinesse; A yong
Saint, an olde Diuell.
Sometimes young Di-
uels haue prooued olde
Saints; neuer the con-

*Early holiness
never lasts*

trary:

trarie: but true Saints, in youth, doo alwayes prooue Angels in their age. I will strue to bee euer good: but if I should not finde my selfe best at last, I should feare I was neuer good at all.

7

Consent harteneth sin: which a little dislike woulde haue daunted at first. As wee say, There would bee no theeues, if no receiuers: so would there not be so manie open mouthes to detract and slander, if there were not as many open

Slander

cares

cares to entertain them. If I cannot stoppe other mens mouthes frō speaking ill, I wil either open my mouth to reprove it, or else I will stop mine cares from hearing it; & let him see in my face, that he hath no roome in my heart.

8

*Evill com
pany*

I have oft wondered, how fishes can retayne their fresh taste, and yet live in salt waters; since I see that everie other thing participates of the nature of the place, wherein it abides: so, the waters passing through

the

the chānels of the earth,
varie their fauour with
the veynes of soyle,
through which they
slide. So, brute creatures,
transported from one
Region to another, alter
their former qualitie, &
degenerate by little and
little. The like danger
haue I seene in the man-
ners of men, conuersing
with euill companions,
in corrupt places. For,
besides that it blemish-
eth our reputation, and
makes vs thought ill,
though wee be good; it
breedes in vs an insensi-
ble declination to ill;

and

and works in vs, if not an approbation, yet a lesse dislike of those sinnes, to which, our cares & eyes are so continually inured. I may haue a bad acquaintance: I will neuer haue a wicked companion.

Expectation ⁹ Expectation, in a weake minde, makes an euil, greater; and a good, lesse: but in a resolu'd mind, it digests an euill, before it come; and makes a future good, long before, present. I will expect the worst, because it may come;
the

the best, because I knowe
it will come.

IO

Some promise what
they cannot doe : as, Sa-
than to Christ. Some,
what they coulde ; but
meane not to do : as, the
Sonnes of I A C O B to
the Shechemites. Some
what they meant for the
time ; and after retrayt :
as, *Laban* to *Jacob*. Some
what they doe allogiue ;
but vnwillingly : as, *He-
rod*. Some, what they
willingly giue ; and after
repent them : as, *Iosua*
to the Gibeonites . So
great distrust is there in

many
promises
unwillingly

man

Gods pro
mises
is the way

man, whether from his impotencie or faithlesnes. As in other things, so in this, I see God is not like man : but what-euer hee promises, hee approoues himselfe most faithfull, both in his abilitie and performances. I will therefore euer trust God on his bare Word, euen with hope, besides hope, aboue hope, against hope : and on-wards, I will relie on him for small matters of this life. For how shall I hope to trust him in impossibilities, if I may not in likelihoods : How shall

I depend on him, for raising my body from dust, and saving my soule; if I mistrust him for a crust of bread, towards my preservation.

If the World would make me his Minion, he could give mee but what he hath: and what hath he to give? but a smoake of honour, a shadowe of riches; a sound of pleasures; a blast of fame: which when I have had in the best measure, I may be worse; I cannot be better; I can live no whit longer, no whit

The World
not in
Love

merrier, no whit happier. If he professe to hate me, what can he doe, but disgrace me in my name impouerish me in my estate, afflict me in my body: in al which, it is easie, not to becom the more miserable. I haue bene too long beguiled with the vaine semblances of it: Now hence-forth, accounting my selfe borne to a better world, I will in an holy lofesne beare my self as one too good to be enamoured of the best pleasures, to be dappered with the greatest miseries of this life.

I see

12

I see there is no man
so happie, as to haue all
things; and no man so
miserable, as not to haue
some. VVhy should I
ooke for a better condi-
tion, then all others? If
haue somewhat, and
that of the best things;
will in thankfulnessse
enioy them, and want
the rest with content-
ment.

*Content-
ment;*

13

Cōstraint makes an ea-
sie thing toilesom; wher-
e, again, loue makes the
greatest toyle, pleasant.
How many miles do we

*Loue and
Cōstraint
differ*

ride and runne, to see one silly beast followe another, with pleasure! which, if we were commanded to measure, vpon the charge of a Superiour, we should complaine of wearinesse. I see the folly of the most men; that make their liues miserable, and their actions tedious, for want of loue to that, they must doe: I will first labour to settle in my heart a good affection to heauenly things; so Lord, thy yoake shall be easie, and thy burden light.

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dog
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Ch
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14

I am a stranger euen
at home: therfore, if the
dogs of the world barke
at me, I neither care, nor
wonder.

slander
contemp
h. 7. 1.

15

It is the greatest mad-
nesse in the world, to be
an hypocrite in religi-
ous profession. Men hate
thee, because thou art a
Christian, so much as in
appearance. God hates
thee double, because
thou art but in appea-
rance: so, while thou hast
the hatred of both, thou
hast no comfort in thy
selfe. Yet if thou wilt not

Hypocri
sy 2 edict

B 3

be

bee good , as thou seemest ; I hold it better to seeme ill as thou art. An open wicked man doeth much hurt with notorious sinnes: but an hypocrite doeth at last more shame goodnesse, by seeming good . I had rather bee an open wicked man, then an hypocrite : but I had rather bee no man , then eyther of them.

16

VWhen I cast downe mine eyes vppon my wants , vpon my sinnes , vpon my miseries : me thinkes no man should

*natures
and grace
what difference
between
them*

bee

bee worle, no man so
ill as I; my meanes so
manie, so force-able,
and almost violent; my
progresse so small, and
insensible; my corrup-
tions so strong; my in-
firmities so frequent,
and remedyleffe; my
bodie so vnaunswera-
ble to my minde. But
when I looke vp to the
blessings that GOD
hath enriched me with-
all, mee thinkes I should
soone bee induced to
thinke none more hap-
pie then my selfe; God
is my friend, and my
Father: the worldenot

my Master, but my slave:
I have friends not manie;
but so tried, that I dare
trust them: an estate not
superfluous, not needie;
yet neerer to defect, then
abundance: A calling, if
despised of men, yet ho-
nourable with God: A
body not so strong, as to
admit securitie (but often
checking mee in occasi-
on of pleasure): nor yet
so weake, as to afflict me
continually: A mind not
so furnished with know-
ledge, that I may boast
of it; nor yet so naked,
that I should despaire of
obtaining it: My misfe-

ries afford me ioy, mine
enemies aduantage; my
account is cast vp for
another world. And, if
thou thinke, I haue sayd
too much good of my
selfe, either I am thus, or
I would be.

17

The worldlings life is
(of all other) most discō-
fortable. For, that, which
is his God, doth not al-
waie fauour him: that
which should bee, ne-
uer.

*Misery
of world
lings:*

18

There are three mes-
sengers of death; Casu-

*Expecta-
tion of
Death*

B 5

alty

alty, Sicknes, Age. The two first are doubtfull ; since many have recovered them both : the last is certaine. The two first are suddaine : the last leasurely and deliberate . As for all men, vppon so many summons, so especially for an old man, it is a shame to bee vnprepared for death : For, where other see they may dye, hee sees hee must dye. I was long agoe olde enough to dye : but if I liue till age, I will thinke my selfe too olde to liue longer.

I will

19

I will not care what I haue; whether much, or little. If little, my account shall bee the lesse; if more, I shall doe the more good, and receiue the more glory.

20

I care not for anie companion, but such as may teach mee somewhat; or learne somewhat of me. Both these shall much pleasure me; (one as an Agent; the other as a Subiecte to worke vppon) neither knowe I, whether more. For, though it bee an ex-

cellent

Agaynst
care of
the world

vt of
companie

cellent thing to learne;
yet I learne, but to teach
others.

21

Heaven
how it
excellently
meth.

If earth (that is provided for mortalitie, and is possessed by the Makers enemies) haue so much pleasure in it, that Worldlings thinke it woorth the account of their heaven: such a Sun to enlighten it, such an heaven to wall it about, such sweet fruits and flowers to adorne it, such variety of Creatures, for the commodious vse of it? What must Heaven needes be, that is provided

in the

ded

ded for God himselfe, & his friends? How can it bee lesse in woorth, than God is aboue his creatures, and Gods friends better then his enemies? I will not onely bee content, but desirous to bee dissolued.

22

It is commonly scene, that boldnesse puts men forth before their time, before their abilitie. Wherein, we haue scene manie that (like Lapwings, and Partridges) haue runne awaie with some part of their shell on their heads & whence

*Proca
city:*

it followes, that as they began boldly, so they proceed vnprofitably, & conclude not without shame. I would rather bee haled by force of others to great duties, then rush vpon them vnbidden. It were better a man should want worke, then that great workes should want a man answerable to their weight.

23

*Friends
how to be
used*

I will vse my friends,
as Moses did his rodde.
While it was a rod, hee
helde it familiarly in his
hand: when once a Ser-

pent

pent, hee ran away from
it.

ic *Alisima* *Flu* *24* *mina* *minim* *lone* *labund*

I haue seldome seene
much ostentation, and
much learning, met to-
gether. The Sunne, ri-
sing and declining,
makes long shadowes;
at mid-day when hee is
at highest, none at all.
Besides that, skill when
it is too much shoven,
loseth the grace: as fresh
coloured wares, if they
bee often opened, lose
their brightnesse, and
are foyled with much
handling. I had ra-
ther, applaude my

wayne
glory

selfe

selfe for hauing much,
that I shewe not; then
that others shoulde ap-
plaud mee, for shewing
more then I haue.

25

Ambition

An ambitious man is
the greatest enemy to
himselfe, of any in the
World besides. For hee
still torments himselfe
with hopes and desires,
and cares: which hee
might auoid, if he would
remitte of the height of
his thoughts, and liue
quietly. My onely ambi-
tion shall bee, to rest in
Gods fauour on earth, &
to bee a Saint in heauen.

*good from
Ambition;*

There

26

There was neuer good thing easie comne by. The heathen man could say, God sels knowledge for sweat: and so he doth honour, for ieopardie. Neuer any man hath got eyther wealth, or learning, with ease. Therefore, the greatest good must needs be most difficult: How shall I hope to get Christ, if I take no paines for him? And if in all other things the difficultie of obtaining, whets the mind so much the more to seeke; why should it in this alone

daunt

*Temporall
Payne
to be suf-
fered for
eternall
ioyes*

daunt mee, I will not
care what I doe, what I
suffer, so I may winne
Christ. If men can en-
dure such cutting, such
lancing, searing of their
bodies, to protract a mi-
serable life, yet a while
longer; what paine should
I refuse for eternitie?

27

Against
Death

If I die, the world shal
misse mee but a little; I
shall misse it lesse. Not
it mee; because it hath
such store of better men:
Not it, because it hath
so much ill, and I shall
haue so much happi-
nesse.

28

Two things make a man set by; Dignitie and Desert. Amongst foolles, the first without the second is sufficient: Amongst wise men, the second without the first. Let mee deserue well; though I bee not aduanced. The Conscience of my worth, shall cheere me more in others contempt, then the approbation of others can comfort mee, against the secret checke of my owne vnworthinesse.

*Dignity
and
Desert*

29

The best qualities do so

virtues

cleaue

better
than pa
trimony
or honour.

cleave to their subiects,
that they cannot be co-
municated to others. For
whereas patrimonie and
vulgar account of h
followe the blor
many generatio
tue is not tra
propagation,
ning bequeathe
Will, to our heirs
the giuers should
proud, and the receiue
negligent. I wil account
nothing my owne, but
what I haue gotten: nor
that my own, because it
is more of gift the desert.

30

Then onely is the
Church

Church most happie,
 when Truth and Peace
 shother; & then
 when eyther
 ke the way,
 meeete and
 truth with-
 turbulent:
 out truth is
 rice. Though
 ace well, yet I
 maine truths bet-
 ter. And though I loue al
 truths well; yet I had
 rather conceale a small
 truth, then disturbe a cō-
 mon Peace.

Truth
 and
 Peace

31

An indiscreete good
 actiō, is little better then

Andi
 cation

beste
than pa
trimony
or honour.

cleave to their subiects,
that they cannot be cō-
municated to others. For
whereas patrimonie and
vulgar account of honor
followe the bloud, in
many generations: ver-
tue is not tradured in
propagation, nor lear-
ning bequeathed by our
Will, to our heires; least
the giuers should waxe
proud, and the receiuers
negligent. I wil account
nothing my owne, but
what I haue gorten: nor
that my own, because it
is more of gift thē desert.

30

Then onely is the
Church

Church most happie,
 when Truth and Peace
 kisse each other; & then
 miserable, when eyther
 of them balke the way,
 or when they meete and
 kisse not. For, truth with-
 out peace is turbulent :
 & peace without truth is
 secure iniustice. Though
 I loue peace well, yet I
 loue maine trueths bet-
 ter. And though I loue al
 trueths well ; yet I had
 rather conceale a small
 truth, then disturbe a cō-
 mon Peace.

Truth
 and
 Peace

31

An indiscreete good
 actiō, is little better then

Andi-
 cation

a discreet mischiefe. For, in this, the dooer wrongs onely the patient: but in that other, the wrong is done to the good action: for, both it makes a good thing odious (as manie good tales are marr'd in telling) & besides, it prejudices a future opportunity. I wil rather let passe a good gale of wind, and stay still on the shore; the lanch forth, whē I know the wind wil be cōtrary.

32

The World teacheth me, that it is madnesse to leaue behinde mee those goods, that I may carrie

with

Do good
while th
is time

with mee: Christianity teacheth me, that what I charitably giue aliue, I carry with me dead: and experience teacheth me, that what I leaue behind, I lose. I will carry that treasure with mee by giuing it, which the worldling loseth by keeping it: while his corps shal carry nothing but a winding cloth to his graue, I shalbe richer vnder the earth, the I was about it.

33

Every worldling is an hypocrite. For, while his face naturally lookes vppward to heauen, his hart

*Hypocrite
sy. bad
and good*

gro-

grouels beneath on the
 earth: yet if I would ad-
 mitte of any discorde in
 the inward and outward
 parts; I would haue an
 heart, that should looke
 vp to heauen in a holy
 contemplation of the
 things aboue, & a coun-
 tenance cast downe to
 the earth, in humiliation.
 This onely dissimilitude
 is pleasing to God.

34

what grief
 ly to be do
 I need.

The heart of man is a
 short word, a small sub-
 stance; yet great in capa-
 city: yea, so infinite in
 desire, that the round
 Globe of the world can

not fill the three corners
of it. When it desires
more, and cries, Giue,
giue, I will set it ouer
to that infinite Good,
where the more it hath,
it may desire more, and
see more to bee desired:
when it desires but what
it needeth, my hands shal
sone satisfie it. For, if ei-
ther of them may con-
taine it, when it is with-
out the body; much
more may both of them
fill it, while it is within.

35

With men it is a good
rule; To trie first, & then
to trust: with God it is

*Trust in
God.*

C

con-

contrary; I will first trust him (as most wise, omnipotent, mercifull) and trye him afterwardes. I knowe it is as impossible for him to deceiue mee, as not to be.

*Courage
and
Mildnesse*

36
As CHRIST was both a Lambe and a Lyon: So is euery Christian; A Lambe, for patience in suffering, and innocence of life: A Lyon, for boldenesse in his innocencie. I wou'de so order my courage and mildenesse, that I may bee neither Lyon-like in

my

my conuerſation ; nor
ſheepiſh , in the defence
of a good cauſe.

37

The godly ſowe in
teares , reape in ioye.

*Joy after
Torrow*

The ſeede-time is com-
monlie vvateriſh , and
lowring . ~~He~~ will be con-
tent with a wet ſpring ,
ſo I may bee ſure of a
cleare and ioyefull har-
ueſt.

38

Euery man hath an
Heauen and an Hell.
Earth is the vvicked
mans Heauen; his Hell is
to come : on the contra-
rie, the godly haue their

*not two
Heauens*

C 2

hell

hell vpon earth ; where they are vexed with tentations , and afflictions, by Satan and his complices: their heauen is aboue in endlesse happinesse. If it be ill with me on earth, it is well my torment is so short, & so easie: I will not be so couetous, to hope for two heauens.

39

*Death,
of god,
and be-
man dif-
ferent.*

Man, on his Death-bed, hath a double prospect: which, in his lifetime, the interposition of pleasure and miseries debarred him from. The good man looks vp-

ward,

ward, and sees heauen open with *Steuens*, and the glorious Angels, readie to carrie vp his soule; The wicked man lookes downe-warde, and sees three terrible spectacles; *Death*, *Iudgement*, *Hell*, one beyond another; and all to be passed through, by his soule. I maruell not, that the godly haue beene so cheerefull in *Death*, that those torments, whose very sight hath overcome the beholders, haue seemed easie to them. I maruell not, that a wicked man is so loath to heare of death;

so dejected, when he
feeleth sicknesse; and so
desperate, when hee fee-
leth the pangs of death;
nor that euerie *Balaam*
would faine dye the death
of the righteous. Hence-
forth, I will enuie none,
but a good man: I will
pitie nothing so much as
the prosperity of the wic-
ked.

40

*Affliction
a good
signe;*

Not to bee afflicted, is
a signe of weakenesse.
For, therefore God im-
poseth no more on mee,
because hee sees I can
beare no more. **G O D**
will not make choice of a

weake

weak Champion. When
I am stronger, I will looke
for more. And when I
sustaine more, it shall
more comfort mee, that
God findes mee strong;
then it shall grieue me, to
be pressed with an heauie
affliction.

41

That the wicked haue
peace in themselves, is
no wonder: they are as
sure, as Tentation can
make them. No Prince
makes Warre with his
owne Subiectes. The
godly are still enemies:
Therefore, they must
look to be assaulted both

ad for

by Stratagems and violence. Nothing shall more ioy mee, than my inward vnquietnesse. A iust warre is a thousand times more happie, than an il-conditioned Peace.

43

*Goodnes
and
Sinne have
they differ*

Goodnes is so powerfull, that it can make thinges simplie euill (namely our sinnes) good to vs: not good in nature, but good in the euent; good, when they are done, not good to be done. Sinne is so powerfull, that it can turne the holiest Ordinances of God into it selfe: But

here-

herein our sinne goes
beyond our goodnesse;
That sin defiles a man or
action otherwise good:
but all the goodnesse of
the world cannot iustifie
one sinne: as the holy
flesh, in the skirt, makes
not the bread holy that
toucheth it; but the vn-
cleane, touching an holy
thing, defileth it. I will
loathe euery euill for it
own sake: I will do good;
but not trust to it.

43

Fooles measure good
actions, by the euent af-
ter they are done: Wise
men before-hand, by

iudge-

Hag. 2. 13.
14, 15.Providence
C Impro-
uise.

iudgement, vppon the
rules of reason and fayth.
Let mee doe well: let
God take charge of the
successe. If it be well ac-
cepted, it is well: If
not, my thanke is with
GOD.

44

*Profusion
of Grace*

Hee was neuer good
man, that amends not.
For, if hee were good,
hee must needes desire
to bee better. Grace is
so sweete, that who-
euer tastes of it, must
needes long after more.
And if hee desire it, hee
will endeavour it. And if

hee

hee doe but indeuour,
 G O D will crowne it
 with successe. Gods fa-
 milie admitteth of no
 Dwarfes (which are vn-
 thriving, and stand at a
 stay) but men of mea-
 sures . VVhat euer be-
 come of my bodie , or
 my estate; I will euer la-
 bour, to finde somewhat
 added to the stature of
 my soule.

45

Pride is the most
 dangerous of all sinnes.
 For, both it is most in-
 sinuatiue (hauing crept
 into H E A V E N , and

*Pride
 of doing
 good.*

Para-

34
 24
 2
 Paradise) and most dangerous where it is. For, where all other Tentations are about euill, this alone is conuersant only about good things: and one dram of it poysons many measures of grace. I will not be more afraid of doing good things amisse, than of beeing proud, when I haue performed them.

46

Hatred
 of Sinne

Not onely Commis-
 sion makes a sinne. A man
 is guilty of all those sins
 he hateth not. If I cannot
 auoyd all, yet I will hate
 all.

Pre-

47

Preiudice is so great an enemy to truth, that it makes the minde incapable of it. In matters of faith, I will first lay a sure ground, and then beleue, though I cannot argue; holding the conclusion, in spite of the premisses: but in other lesse matters, I will not so fore-stall my mind with resolution, as that I will not be willing to be better informed. Neither will I say in my selfe; I will hold it, therefore it shall be truth: but, This is truth; therefore I will

what
how to be
true.

hold

holde it. I will not strue
for victorie; but for truth.

48

*Drunkennesse
and
Covetousnesse
how
they resemble
each
other.*

Drunkennesse & Covetousnesse do much resemble one another. For the more a man drinkes, the more hee thirsteth: and the more hee hath, still the more hee coveteth. And for their effects, besides other, both of them haue the power of transforming a man into a beast; and of all other beasts, into a Swine. The former is euident to sense; the other, though more obscure, is no
more

more questionable. The
 couetous man, in two
 things, plainely resem-
 bleth a swine; That hee
 euer rootes in the earth,
 not so much as looking
 towards Heauen: That
 hee neuer doeth good
 till his death. In desi-
 ring, my rule shall bee
 Necessitie of nature, or
 estate. In hauing, I will
 account that my good,
 which doeth me good.

*Rule in
 Hauing
 and De-
 syring.*

49

I acknowledge no
 Maister of Requestes in
 Heauen, but one; Christ
 my Mediatour. I knowe
 I cannot bee so happie,

*of whome
 to aske.*

as

as not to neede him ; nor
so miserable , that hee
should contemne mee. I
will alwayes aske ; and
that of none , but where
I am sure to speede ; but
where there is so much
store , that when I haue
had the most, I shall leaue
no lesse behind. Though
numberlesse drops be in
the Sea ; yet if one be ta-
ken out of it , it hath so
much the lesse , though
insensibly : but God, be-
cause hee is infinite can
admit of no diminution.
Therefore are men nig-
gardly, because the more
they giue, the lesse they
haue

haue: but thou, Lord,
mayest giue what thou
wilt, without abatement
of thy store. Good pray-
ers neuer came weeping
home: I am sure I shall
receiue either what I
aske, or what I should
aske.

50

I see that a fit Bootie,
many times, makes a
theefe: and many would
be proud, if they had but
the common causes of
their neighbours. I ac-
count this none of the
least fauours of GOD,
That the world goes no
better forward with me.

*what is
the best
measure
in worldly
endowments*

For

For, I feare, if my estate were better to the world it might bee worse to God. As it is an happie necessitie that inforceth to good : so is that next happie, that hinders from euill.

51

*why to
loue God?*

It is the basest loue, of all others, that is for a benefit. For heerein wee loue not another, so much as our selues. Though there were no H E A V E N, O Lord, I would loue thee : Now there is one, I will esteeme it, I will desire

it

it; yet still I will loue thee,
for thy goodnesse sake.
Thy selte is rewarde e-
nough; though thou
broughtest no more.

52

I see men poynt the
felde, and desperately
ieoparde their lives (as
prodigall of their blood)
in the reuenge of a dis-
gracefull word, against
themselves: while they
can bee content to heare
G O D pulled out of
H E A V E N with blasphemie;
and not feele so
much as a rising of
their blood. Which

*Loue to
God ought
to surpasse
Loue to
our selves*

argues

argues our cold loue to God, and our over-seruent affection to our selues. In mine owne wrongs, I will hold patience laudable : but, in Gods iniuries, impious.

53

*How to
be silent*

It is an hard thing to speake well : but it is harder to be well silent, so as it may bee free from suspicion of affectation, or sullenesse, or ignorāce : Else loquacitie, and not silence would bee a note of wisdom. Herein I will not care how little, but how well. Hee sayd well for this ; Not that

which

which is much, is well :
but that which is well, is
much.

54

There is nothing more
odious, than fruitlesse
olde age. Now (for that
no tree beares fruit in
Autumne, vnlesse it blos-
some in the Spring) to
the end that my age may
be profitable, and laden
with ripe fruit; I will en-
deavour, that my youth
may be studious, & flou-
red with the blossomes
of learning and observa-
tion.

*youth
well im-
ployed.*

55

Reuenge commonly

Reuenge

hurts

hurts both the offerer,
and sufferer: as wee see in
the foolish Bee (though
in all other things com-
mendable; yet heerein
the patterne of fonde
spightfulnesse) which in
her anger inuenometh
the fleshe, and loseth
her sting; and so liues a
Drone euer after. I ac-
count it the onely valour,
to Remit a wrong: and
will applaude it to my
selfe, as right noble and
Christian; that I Might
hurt, and Will not.

*Forgive
a wrong*

56

Hee that liues well,
can

cannot choole but dye *Good life*
 well. For, if he die sud- *good death*
 dainly, yet hee dies not
 vnpreparedly: if by lea-
 sure, the conscience of
 his well-led life makes
 his death more comfor-
 table: But it is seldome
 seene, that hee which *Bad life*
 liueth ill, dyeth well. *bad death*
 For the conscience of his for-
 mer euilles, his present
 paine, and the expecta-
 tion and feare of greater,
 so take vp his heart, that
 he cannot seek God. And
 nowe it is iust with God,
 not to bee sought, or not
 to bee found; because
 hee sought to him in his

life

lite time, and was repul-
sed. Whereas, therefore,
there are vsually two
maine cares of good
men; to Liue well, and
Die well: I will haue but
this one; to Liue well.

57

*Good to
Godward*

With God there is no
free man, but his Ser-
uant; though in the Gal-
lies: no slaue, but the sin-
ner; though in a Palace:
none noble, but the ver-
tuous; if neuer so basely
descended: none rich, but
he that possesseth God;
euen in rags: none wise,
but hee that is a foole to
himselfe, and the world:

none

none happie, but hee
whom the world pities:
Let mee bee free, noble,
rich, wise, happy to God;
I passe not what I am to
the world.

58

Whē the mouth pray-
eth, man heareth; when
the heart, God heareth.
Every good praier knock-
eth at Heauen, for a
blessing: but an impor-
tunate prayer pearceth it
(thogh as hard as brasle)
& makes way for it selfe,
into the eares of the Al-
mighty. And as it ascends
lightly vp, caried with
the wings of Faith: so it

*Earnest
Prayer
how for-
mable.*

D

comes

comes euer laden down
 againe, vpon our heads.
 In my prayers, my
 thoughts shall not bee
 guided by my wordes:
 but my wordes shall fol-
 low my thoughts.

59

*Proficien-
 cy in Grace*

If that seruant were
 condemned for euill,
 that gaue God no more
 then his owne, which he
 had receiued; what shall
 become of them that
 rob God of his owne? If
 God gaine a little glorie
 by mee, I shall gaine
 more by him. I will
 labour so to husband the
 stocke that God hath

left

left in my hands, that I
may returne my soule
better then I receiued it;
and that hee may make
it better then I returne
it.

60

Heaven is compared
to an hill: and therefore
is figured by *Olympus*, a-
mong the Heathen; by
mount Sion, in GODS
Booke: Hell, contrari-
wise, to a Pit. The ascent
to the one is hard, there-
fore; and the descent of
the other, easie & head-
long: and so, as if wee
once begin to fall, the
recouerie is most diffi-

Heaven
and
Hell

cult: and not one (of many) stayes, till hee comes to the bottome. I will be content, to pant, and blowe, & sweat in climbing vp to Heauen: as, contrarily, I will be warie of letting the first step downeward towards the Pit. For, as there is a *Jacobs* Ladder into Heauē, so there are blinde staires that goe winding downe into death, whereof each makes way for other; From the object, is rayfed an ill suggestion: suggestion drawes on delight, delight consent, consent endeuour, ende-

*Dignus
in firm*

na-
nes
be
and
im-
as,
wa-
step
the
Ja-
auē,
aites
wne
each
her;
ray-
fug-
de-
sent,
ende-
uour
uour practice, practice
custome, custome ex-
cuse, excuse defence, de-
fence obstinacie, obsti-
nacie boasting of sinne,
boasting a reprobate
sense. I will watch ouer
my wayes: and do thou,
Lord, watch ouer mee,
that I may auoyd the first
degrees of sinne. And if
those ouertake my frail-
tie, yet keepe mee, that
presumptuous sins pre-
uaile not ouer mee. Be-
ginnings are with more
ease and safetie declined,
when we are free; than
proceedings, when wee
haue begun.

61

*Proficie
my in
knowledge*

It is fitter for youth, to learne then teach; and for age, to teach then learne: and yet fitter for an olde man to learne, then to bee ignorant. I know, I shall neuer know so much, that I cannot learne more: and I hope I shall neuer liue so long, as till I bee too olde to learne.

62

*Agaynst
Contention*

I neuer loued thole Salamanders, that are neuer well, but when they are in the fire of contention. I will rather suffer a thousand

wrongs,

wrongs, then offer one:
 I will suffer an hundreth,
 rather then retorne one:
 I will suffer manie, ere I
 will complaine of one,
 and indeuour to right
 it by contending. I haue
 euer found that to strue
 with my superiour, is lu-
 rious; with my equall,
 doubtfull; with my infe-
 riour, sordid & base; with
 any, full of vnquietnes.

63

The prayse of a good
 speach stādeth in words,
 & matter: Matter, which
 is as a faire and well fea-
 tur'd bodie; Elegance of
 words, which is as a neat

*Good
 matter
 better than
 good words*

and well fashioned garment. Good matter, flubbred vp in rude and carelesse wordes, is made loathsome to the hearers; as a good body, misshapen, with vnhandsome clothes. Elegancie, without soundnesse, is no better then a nice vanitie. Although therefore the most Hearers are like Bees, that goe all to the flowers; neuer regarding the good hearbes (that are of as wholesom vse, as the other of faire shew): yet let my speech strue to bee profitable; plausible as it happens:

Better

Better the coate bee mis-
shapen then the bodie.

64

I see, that as black and
white colours to the eies,
so is the vice and Vertue
of others to the iudge-
ment of men. Vice ga-
thers the beames of the
sight in one; that the eye
may see it, and bee intent
vpon it: Vertue scatters
them abroad; and there-
fore hardly admits of a
perfecte apprehension.
Whence it comes to
passe, that (as iudgement
is according to sense) we
doe so soone espie, and
so earnestly censure a

*Faults
soone espied
in others*

D 5 man

man for one vice; letting passe manie laudable qualities vndiscerned, or at least vnacknowledged. Yea, whereas euerie man is once a foole, and doeth that perhaps in one fit of his folly, which hee shall at leasure repent of (as *Noah*, in one houres drunkenesse, vncouered those secrets, which were hid fixe hundred yeeres before) the world is hereupon readie to call in question all his former integritie, and to exclude him frō the hope of any future amende-
ment

ment. Since God hath giuen me two eyes; the one shall bee busied about the present fault that I see, with a detesting commiseration: the other, about the commendable qualities of the offender; not without an vnpartial approbation of them. So shall I doe GOD no wrong, in robbing him of the glorie of his gifts, mixed with infirmities: nor yet, in the meane time, encourage Vice; while I doe distinctly reserve, for it, a due portion of hatred.

*How to
iudge
habits
by of other*

God

65

Due ref
erence to
God and
his crea
tures.

God is aboue man; the
brute creatures vnder
him; he set in the midst.
Lest he sh ould be proud
that he hath infinite crea-
tures vnder him, that
one is infinite degrees
aboue him. I doe there-
fore owe awe vnto God;
mercie to the inferiour
creatures: knowing, that
they are my fellowes, in
respekte of Creation;
whereas there is no pro-
portion betwixt me, and
my Maker.

66

One sayd, It is good
to inure the mouth to

Ipeake

speake well; for good
speech is many times
drawne into the affecti-
on: But I would feare,
that speaking well, with-
out feeling, were the
next way to procure an
habitual hypocrisie. Let
my good wordes follow
good affections; not goe
before them. I wil there-
fore speake as I thinke:
but, withall, I will labour
to thinke well; and then
I knowe, I cannot but
speake well.

First thinke
then
speake well

67

When I consider my
soule; I could be proud,
to thinke of how diuine

Soule &
body what
difference
between
them;

a nature and qualitie
it is : but when I cast
downe mine eyes to my
bodie (as the Swanne to
her blacke legges) and
see what loathesome
matter issues from the
mouth, nostrils, eares,
pores, and other passa-
ges, and how most car-
rionlike of al other crea-
tures it is after death;
I am iustly ashamed,
to thinke that so excel-
lent a guest dwels but in
a more cleanelly dung-
hill.

68

Euerie worldling is a

madde

madde man. For, besides that hee preferreth profite and pleasure to Vertue, the World to GOD, Earth to Heauen, Time to Eternitie; hee pampers the bodie, and starues the soule. Hee feedes one fowl: an hundreth times; that it may feede him but once: and seekes all Lands and Seas for dainties; not caring whether any, or what repast, he prouideth for his soule. Hee cloathes the body with all rich ornaments: that it may bee as faire without, as

*The soule
to be preferred
before the
body.*

it is filthie within; whiles his soule goes bare and naked, hauing not a rag of knowledge to couer it. Yea, hee cares not to destroy his soule, to please the bodie; when, for the saluation of the soule, he wil not so much as holde the bodie short of the least pleasure. What is, if this be not, a reasonable kind of madnesse? Let mee inioy my soule no longer, than I preferre it to my bodie. Let mee haue a deformed, leane, crooked, vnhealthfull, neglected bodie; so that I may finde

my soule sound, strong,
well furnished, well dis-
posed both for earth and
Heauen.

69

*A*sa was sicke but of his
feete, far from the heart:
yet because he sought to
the Physicians, not to
God, hee escaped not.
Ezekiah was sicke to die:
yet becaule he trusted to
God, not to Physicians,
he was restored. Meanes,
without GOD, cannot
helpe: GOD, without
meanes, can; and often
doeth. I will vse good
meanes; not reſte in
them.

*The due
vse of
meanes
for health*

70

The best
monument
are
virtuous
actions.

A mans best monu-
ment is his vertuous acti-
ons. Foolish is the hope
of immortalitie, and fu-
ture praise, by the cost of
senselesse stone; when
the passenger shall one-
ly say, Here lies a faire
stone and a filthie car-
casse. That onely can
report thee rich; but, for
other prayles, thy selfe
must build thy one mo-
nument, aliue; and write
thy own Epitaphe in ho-
nest and honorable acti-
ons. Which are so much
more noble, then the o-
ther, as liuing men are

better

better then dead stones:
Nay , I know not if the
other bee not the way
to worke a perpetuall
succession of infamie;
whiles the censorious
Reader, vpon occasion
thereof, shall comment
vpon thy bad life : wher-
as, in this, euerie mans
heart is a Toombe, and
euerie mans tongue wri-
teth an Epitaphe vpon
the well behaued . Ei-
ther I will procure mee
such a Monument, to
bee remembred by : or
else it is better to bee
inglorious , then infam-
ous.

The

71

multitude

The basest thinges are
euer most plentiful. Hi-
story and experience tell
vs, that some kinde of
Mouse breedeth 120.
yong ones in one nest:
whereas the Lyon, or E-
lephant, beareth but one
at once. I haue euer
found, The least wit yeel-
Few words deth the most words. It
is both the surest and wi-
sest way, to Speake little,
and Thinke more.

72

*An euill
and good
man*

An euill man is clay
to God; waxe to the di-
uell. God may stampe
him into powder, or

temper

temper him anew : but none of his meanes can melt him. Contrariwise, a good man is GODS waxe; and Satans clay: he relents at euerie locke of God; but is not stirred at any temptation. I had rather bow, then breake, to God: but, for Satan. or the world, I had rather be broken in pieces with their violence, then suffer my selfe to bee bowed vnto their obedience.

73

It is an easie matter for a man to be carelesse of himselfe: & yet much

easier

*Loue of
the world
and of
our selfe*

easier to bee enamoured of himselfe. For, if he be a Christian; whiles hee contemneth the World perfectly, it is hard for him to reserue a competent measure of loue to himselfe: if a worldling, it is not possible but he must ouer-loue himselfe. I will strue for the meane of both; and so hate the World, that I may care for my selfe: and so care for my selfe, that I bee not in loue with the world.

74

I will hate populari-

rie

tie and ostentation (as
 ever daungerous : but
 most of all in Gods bu-
 sinesse) which who so
 affect, doe as ill spokes-
 men ; who, when they
 are sent to wooe for
 GOD, speake for them-
 selues. I know how dan-
 gerous it is to haue God
 my Riual.

*vayn glo-
 ry.*

75

Earth affords no sound
 contentment. For, what
 is there vnder Heauen
 not troublesome, be-
 sides that which is called
 pleasure ? and, that, in

*A trouble
 some word*

the

the end. I find moſt irke-
ſome of all other.

76

*God's pre-
ſence*

God is euer with me,
euer before me. I knowe,
hee cannot but ouer-ſee
me alwayes; though my
eyes bee held that I ſee
him not: yea, hee is ſtill
within mee; though I
feele him not: neither
is there any moment,
that I can liue without
God. Why doe I not,
therefore, alwayes liue
with him? Why do I not
account all houres loſt,
wherin I enioy him not?

77

There is no man ſo

happy

happie as the Christian.
When hee looks vp vn-
to heauen, hee thinkes,
That is my home: the
God that made it, and
owes it, is my Father:
The Angels, more glo-
rious in nature then my
selfe, are my attendants:
mine enemies are my
vassals. Yea those things,
which are the terriblest
of all to the wicked, are
most pleasant to him.
When hee heares God
thunder aboue his head,
hee thinkes, This is the
voice of my Father.
When he remembreth
the Tribunall of the last

*A good
Christian
the most
happy of
all men.*

E iudge-

iudgement, he thinkes,
It is my Saviour that sits
in it : when death, hee
esteemes it but as the
Angell set before Para-
dise ; which with one
blowe admittes him to
eternall ioy. And (which
is most of all) nothing
in earth or hell can make
him miserable. There is
nothing in the Worlde,
woorth enuying, but a
Christian.

78

As Man is a little
World : so every Chri-
stian is a little Church,
within himselfe. As the

Church

Church, therefore, is
 sometimes in the wane,
 through persecution;
 other times, in her full
 glory and brightnesse:
 So let mee expect my
 selfe sometimes drou-
 ping vnder Tentations,
 and sadly hanging down
 the head, for the want of
 the feeling of G O D S
 presence; at other times
 carried vvith the full
 sayle of a resolute affu-
 rance to heauen: Know-
 ing, that as it is a Church
 at the weakest staie; so
 shall I, in my greatest de-
 cection, hold the childe
 of God.

*Tentations
 separate
 not betw
 us and God
 and his
 Childre*

79

Prosperity
by number
Dangers
ous than
poverty

Tentations, on the right hand, are more perillous, then those on the left; and destroy a thousand, to the others tenne: as the Sunne, more vsually, causeth the trauailer to cast off his cloak, then the wind. For, those on the left hand miscarrie men but two wayes: to distrust, and deniall of God; more rare sinnes: but the other, to all the rest, wherewith mens liues are so commonlie defiled. The spirit of Christians is like the English Ieat, whereof we

reade,

reade, that it is fired with water, quenched with oyle. And these two, prosperity and aduersity, are like heate and colde: the one gathers the powers of the soule together, and makes them abler to resist, by vniting them: the other diffuses them; and, by such separation, makes them easier to conquer. I hold it, therefore, as prayse-worthy with God, for a man to contemne a profered honour, or pleasure, for conscience sake; as, on the racke, not to denie his profession. When these

are offered, I wil not nibble at the bayte ; that I bee not taken with the hooke.

80

*Outward
Gesture in
Prayer;*

GOD is Lord of my body also : and therefore challengeth as well reuerent gesture, as inward deuotion. I will euer, in my prayers, either stand, as a seruant, before my Master ; or kneele, as a Subiect, to my Prince.

81

*monstrating
my phan-
tasies dan-
gerous*

I haue not beene in others breasts : but, for my owne part, I neuer tasted of ought, that might deserue the name

of

of pleasure . And if I could , yet a thousand pleasures cannot counteruaile one torment : because the one may bee exquisite ; the other not without composition . And, if not one torment, much lesse a thousand . And if not for a moment, much lesse for eternitie . And if not the torment of a part , much lesse of the whole . For , if the paine but of a tooth bee so intolerable , what shall the racking of the whole body be ? And, if of the body ; what shall that be , which is primarily of

the soule? If there be pleasures that I heare not of, I will be wary of buying them so ouer-deare.

82

*Hypocri-
sy*

As hypocrisie is a cō-
mon counterfait of all
vertues: so there is no
speciall vertue, which is
not (to the verie life of it)
seemingly resembled, by
some speciall vice. So,
devotion is counterfai-
ted by superstition; good
thrift, by niggardlinesse;
charitie, with vaine-glo-
rious pride. For, as chari-
tie is bountious to the
poore; so is vaine glorie
to the wealthie: as cha-

ritie

rity sustains all, for truth;
 so pride, for a vain praise:
 both of them make a
 man courteous and affa-
 ble. So the substance of
 euerie vertue is in the
 hart: which, since it hath
 not a window made into
 it, by the Creator of it,
 (but is reserued vnder
 locke & key for his owne
 view) I will iudge onely
 by appearance. I had ra-
 ther wrong my selfe, by
 credulity; then others, by
 vniust censures and suspi-
 cions.

*charit-
 able iudge-
 ment.*

83

Euery man hath a
 kingdome, within him-

E 5 selfe:

The in-
ward ki-
ngdome.

selfe: Reason, as the Prin-
cesse, dwels in the high-
est and inwardest room:
The senses are the Guard,
and attendants on the
Court; without whose
ayde, nothing is admit-
ted into the Presence:
The supream faculties
(as wil, memory &c.) are
the Peeres: The out-
ward parts, and inward
affections, are the com-
mons: Violent Passions
are as Rebels, to disturbe
the common peace. I
would not bee a Stoicke,
to haue no Passions: for
that were to ouerthrowe
this inward government

God

God hath erected in me ;
but a Christian, to order
those I haue . And , for
that I see , that as (in com-
motions) one mutinous
person drawes on more ;
so in passions , that one
makes way for the extre-
mity of another (as , ex-
cesse of loue causeth ex-
cesse of griefe , vpon the
losse of what we loued) :
I will do as wise Princes
vse , to those they mis-
doubt for faction ; so
holdethem downe , and
keepe them bare , that
their very impotencie &
remisnesse shall affoorde
me securitie .

*vse of
Passions*

84.

*How to
use the
world.*

I looke vpon the things of this life, as an owner; as a stranger: As an owner, in their right; as a stranger, in their vse. I see that owning is but a conceit, besides vsing: I can vse (as I lawfully may) other mens commodities as my owne; walke in their woods, looke on their faire houses, with as much pleasure as my owne: yet againe, I will vse my owne, as if it were anothers; knowing that though I hold them by right, yet it is onely by Tenure at will.

There

85

There is none like to
Luthers three Maisters;
 Prayer, Tentation, Medi-
 tation. Tentation stirres
 vp holy meditation: me-
 ditation prepares to prai-
 er: and prayer makes
 profit of Tentation; and
 fetcheth all diuine know-
 ledge from Heauen. Of
 others, I may learne the
 Theoric of Diuinitie; of
 these onely, the practice.
 Other Maisters teach
 me, by rote, to speake
 Parrat-like of heavenly
 things; these alone, with
 feeling and vnderstan-
 ding.

Prayer
 Tentatio
 Meditatio

Ex-

86

Affectation
on of

Affectation is the greatest enemy both of doing well, & good acceptance of what is done. I hold it the part of a wise man, to endeavour rather that Fame may followe him, then go before him.

87

Desire
of the
world.

I see a number, which, with *Shimei*, whiles they seek their seruant, which is riches, lose their soules. No worldly thing shall drawe mee without the gates, within which God hath confined me;

Matthew 23: 12

It is an hard thing for

a man to find wearinesse
 in pleasure, while it la-
 steth; or contentment in
 paine, while he is vnder
 it. After both (indeed) it
 is easie: yet both of these
 must bee found in both;
 or else wee shal be drun-
 ken with pleasures, and
 ouerwhelmed with sor-
 row. As those, therefore,
 which shouldeate some
 dish, ouer-deliciously
 sweet, do allay it with tart
 sauce; that they may not
 be cloied:& those that are
 to receiue bitter pils (that
 they may not be annoy-
 ed with their vnpleasing
 taste) roule thē in sugar:

*Gouten
 want in
 pleasure
 and sorrow*

So

So, in all pleasures, it is best to labour, not how to make them most delightfull; but how to moderate them frō excesse: and, in all sorrowes, so to settle our heartes in true grounds of comfort, that wee may not care so much for being bemoaned of others, as how to be most contented in our selues.

89

Teath

In wayes, wee see Trauailers choose not the fairest and greenest; if it be either crosse or contrarie: but the heereft; though mirie & vneuen;

fo

so, in opinions, let me follow not the plausiblest; but the truest, though more perplexed.

90

Christian societie is like a bundle of stickes layed together, whereof one kindles another. Solitary men have fewest prouocations to euil; but againe fewest incitations to good. So much, as doing good is better then not doing euill, will account christian good fellowship better then an Eremitish & melancholike solitarinesse.

*Christi
an good
fellowsh
ip.*

wayne
xy

91 I had rather confesse my ignorance, then falselie professe knowledge. It is no shame, not to know all things : but it is a iust shame, to ouer-reach in any thing.

92

Faith
in fado
ay for
be misty

Sodaine extreamity is a notable tryall of faith, or anie other disposition of the soule. For, as, in a sodaine feare, the bloud gathers to the heart, for guarding of that parte which is principal. so the powers of the soule combine theselues in an hard exigent, that they maie be easily iudged of. The

faith.

faithfull (more sodainly
then any casualty) can lift
vp his heart to his staie in
Heauen : Whereas the
worldling standes ama-
zed, and distraught with
the euill; because he hath
no refuge to fly vnto. For
not beeing acquainted
with God in his peace,
how should hee but haue
him to seek in his extrea-
mitie? When therefore
some sodain stich girds
me in the side, like to be
the messenger of death;
or when the sword of my
enemy, in an vnexpected
assault, threatēs my body;
I will seriously note how

I am

I am affected : so the so-
daineſt euill , as it ſhall
not come vnlooked for,
ſhall not goe away vn-
thought of. If I finde my
ſelfe couragious, & hea-
uēly minded, I wil reioice
in the trueth of Gods
grace in me; knowing
that one dragme of try-
ed faith, is woorth a
whole pound of ſpecu-
latiue; and that, which
once ſtood by me, will
neuer faile me : If deie-
cted, and hartleſſe, herein
I wil acknowledge cauſe
of humiliation; and, with
all care and earneſtneſſe,
ſeek to ſtore my ſelfe a-

gainſt

gainst the daungers following.

93

The rules of ciuill policie may well be applied to the minde. As therefore for a Prince, that he may haue good successe against either Rebels or forraine enemies, it is a sure axiome, *Diuide* and rule; but when he is once seated in the throne ouer loyall Subiects, *Vnite* and rule: so, in the regiment of the soule, there must be variance set in the iudgement, and the conscience and affections, that that which is

*Praue of
Conscience
how esta-
blished.*

amisse

amisse may be subdued :
but , when all partes are
brought to order , it is
the only course to main-
taine their peace ; that,
all seeking to establish
and helpe each other ,
the whole may prosper.
Alwayes to be at warre,
is desperate : alwayes at
peace , secure, and ouer-
Epicure-like. I doe ac-
count a secure peace , a
iust occasion of this ci-
uill dissension , in my
selfe ; and a true Chri-
stian peace , the ende
of all my secret warres:
which when I haue at-
chieued , I shall reigne
with

with comfort; and neuer
will bee quiet, till I haue
atchieued it.

94

I brought sinne e-
nough with mee into the
world to repent of, all
my life; though I should
neuer actually sinne: and
sinne enough actually,
euery day, to sorrow for:
though I had brought
none with mee into the
world: but, laying both
together, my time is ra-
ther too short for my re-
pentance. It were mad-
nesse in me, to spend my
short life in iollitie and

*Spedy
Repentance
necessary*

plea-

pleasure, whereof I haue
so small occasion ; and
neglect the opportunitie
of my so iust sorrowe:
especially since before I
came into the World, I
sinned; after I am gone
out of the Worlde, the
contagion of my sinne
past shall adde to the
guilt of it : yet, in both
these states, I am vncapa-
ble of repentance. I wil
doe that while I may,
which, when I haue neg-
lected , is vnrecouera-
ble.

95

Ambition

Ambition is torment
enough, for an enemye.

For

For, it affoordes as much
discontentment in enioi-
ing, as in want; making
men like poysoned Rats:
which, when they haue
tasted of their bane, can-
not rest till they drinke;
and then can much lesse
rest, till their death. It is
better for mee to liue in
the wise mens stockes, in
a contented want; then
in a fooles paradise, to
vexe my selfe with wil-
ful vnquietnes.

96

It is not possible, but a
conceited man must bee
a foole. For, that over-
weening opinion, hee

*Selfe con-
ceit deni-
gates*

F

hath

bath of himselfe, excludes al opportunitie of purchasing knowledge. Let a vessell be once full of neuer so base liquor, it will not giue roome to the costliest; but spilles beside whatsoeuer is infused. The proud man, though he bee emptie of good substance; yet is full of conceite. Many men had prooued wise, if they had not so thought themselves. I am emptie enough, to receiue knowledge enough. Let me thinke my selfe but so bare as I am; and more I neede not. O Lord,

do o

doo thou teach me how
little, how nothing I
haue; and giue mee no
more, thē I know I want.

97

Euerie man hath his
turne of sorrow: where-
by (some more, some
lesse) all men are in their
times miserable. I never
yet could meete with the
man, that complayned
not of somewhat. Be-
fore sorrow come, I will
prepare for it: when it
is come, I will welcome
it: when it goes, I will
take but halfe a farewell
of it; as still expecting
his returne.

*This
is a
life of
Sorrow*

98

Remissio
of wrongs
how far
required
of vs

There be three things that follow an iniurie, so far as it concerneth our selues; (for, as the offence toucheth G O D, it is aboue our reache) reuenge, censure, satisfaction : which must bee remitted of the mercifull man. Yet not all at all times : but reuenge alwaies, leaving it to him that can, and will doe it; censure oft times; satisfaction sometimes. He that deceiues mee oft, though I must forgiue him; yet charitie bindes mee not, not to censure

him

him for vntrusty : & hee,
that hath endammaged
me much, cannot plead
breach of charitie, in my
seeking his restitution.
I will so remit wrongs,
as I may not encourage
others to offer them; and
so reteine them, as I may
not induce God to re-
taine mine to him.

99

Garments, that haue
once one rent in them,
are subiect to bee torne
on euery nayle, and eue-
rie briers and glasses, that
are once crackt, are soon
broken : such is a mans
good name, once tainted

*A good
name*

*How a
good name
must be
gotten*

with iust reproach. Next
to the approbation of
God, and the testimonie
of mine owne consci-
ence, I will seeke for a
good reputation with
men: not, by close carri-
age, concealing faultes;
that they may not bee
knowne, to my shame:
but auoyding all vices;
that I may not deserue it.
The efficacie of the agēt,
is in the patient well dis-
posed. It is hard for mee
euer to doe good, vnlesse
I be reputed good.

100

Many vegetable, and
many brute creatures ex-

ceed

Next ceede man in length of
 age. Which hath opened
 the mouthes of Heathen
 Philosophers, to accuse
 nature, as a step-mother
 to man; who hath given
 him the least time to liue,
 that only could make vse
 of his time in getting
 knowledge. But heerein
 religion doth most mag-
 nifie God, in his wildom
 and iustice; teaching vs,
 that other creatures liue
 long, and perish to no-
 thing: only man recom-
 pēses the shortnes of his
 life, with eternity after it;
 that the sooner hee dyes
 wel, the sooner he comes

*man
 life who
 refores
 froet.*

perfectiō of knowledge, which he might in vaine seeke below: the sooner he dyes ill, the lesse hurt hee doth with his knowledge. There is great reason then, why man should liue long; greater, why hee should die early. I will neuer blame God, for making me too soone happie; for changing my ignorance, for knowledge; my corruption, for immortality; my infirmities, for perfection: *Come Lord Iesus, come quickly.*

THE
SECOND
BOOKE
OF

Meditations and
Vowes,

DIVINE AND
MORALL.

AT LONDON
Imprinted by *Humsfrey*
Lownes, for *John*
Porter.

1607.

perfectiō of knowledge,
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seeke below: the sooner
he dyes ill, the lesse hurt
hee doth with his know-
ledge. There is no
reason then, why
I should liue long;
rather, why hee should
die early. I will neuer be
thankfull to God, for making me
soone happie; for chan-
ging my ignorance, for
knowledge; my corrup-
tion, for immortality; my
infirmities, for perfecti-
on: *Come Lord Iesus,*
come quickly.

THE
SECOND
COKE

and

AND
ALL.

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10

I

ye
in
ye
ye
m
re
of
all



To the right Vertu-
ous and Worshipfull Lady,
the Lady Drury, all in-
crease of grace.

MAdame, I knowe
your Christian in-
genuitie such, that
you wil not grudge others
the communication of this
your priuate right: which
yet I durst not haue presu-
med to aduenture, if I fea-
red that either the benefit
of it would be lesse, or the
acceptation. Now it shall

be

The Epistle

bee no lesse yours: onely it
shall be more knowne to be
yours. Vouchsafe therefore
to take part, with your
worthy husband, of these
my simple Meditations.
And if your long and gra-
cious experience haue writ-
ten you a larger volume of
wholesome lawes, and bet-
ter enformed you by pre-
cepts fetcht frō your owne
feeling, thē I can hope for,
by my bare speculation: yet
where these my not vn-
likely rules shall accorde
with yours, let your redou-
bled assent allow them, &
they confirme it. I made
them not for the eye; but

for

Dedicatorie.

for the heart: neither doe
I commend them to your
reading, but your prac-
tice: wherein also it shall
not be enough that you are
a meere & ordinary agēt,
but that you be a patterne
propounded vnto others
imitation: So shall your
vertuous and holy pro-
gresse, besides your owne
peace and happinesse, bee
my crowne, and reioycing,
in the day of our common
appearance. Halsted. De-
cemb. 4.

Your L. humbly
deuoted,

Ios. Hall.

G
e
V
[v



MEDITATIONS
and
VOWES.

I

A Man, vnder Gods
affliction, is like
a bird in a net; the
more hee striueth, the
more hee is intangled.
Gods decree cannot bee
eluded with impatience.
VVhat I cannot auoyde,
I will learne to beare.

*Patience
in
affliction*

I

2

Against
worldly
care

I find, that all worldly things require a long labour in getting; and as soon as a short pleasure, in enjoying them. I will not care much, for what I have; nothing, for what I have not.

3

A
Christian
servant
to all

I see naturall bodies forsake their owne place & condition, for the preservation of the whole: but, of all other Creatures, man; and, of all other men, Christians have the least interest in themselves. I will live, as given to others; sent on-

ly to my selfe.

4

That which is sayd of the Elephant; that, being guiltie to his deformitie, he cannot abide to looke on his owne face in the water (but seeks for troubled and muddie channels) we see well moralized, in men of euill conscience, who know their soules are so filthie, that they dare not so much as view them; but shift off all checkes of their former iniquitie, with vaine excuses of good fellowship. Whence it is, that euery smal reprehension

*Against
Secrecy
in Sin*

used

so

so galls them : because it calles the eyes of the soule home to it selfe , & makes them see a glimpse of what they would not. So haue I seene a foolish and timorous Patient, which, knowing his wound verie deep, would not endure the Chirurgeon to search it : whereon what can ensue, but a festering of the part , and a daunger of the whole bodie ? So I haue seene manie prodigall wasters runne so farre in bookes , that they cannot abide to heare of a reckoning. It hath

beene

beene an olde and true
Prouerbe, Oft and euen
reconings make long
friends: I will oft summe
vp my estate, with God;
that I may knowe what I
haue to expecte, and
aunswere for. Neither
shall my score run on so
long with G O D, that I
shal not know my debts,
or feare an Audit, or de-
spaire of payment.

5

I account this bo-
die, nothing, but a close
prison to my soule; and
the earth a larger prison

*Life
and
Death*

to

to my body. I may not breake prison, till I bee loosed by death: but I will leaue it, not willingly, when I am loosed.

6

The common feares of the World are causelesse, and ill placed. No man feares to doe ill; e- uery man to suffer ill: wherein if we consider it well, we shall finde that we feare our best friends. For my part, I haue learned more of God and of my selfe, in one weekes extreamity, then all my whole liues prosperity

had

*As surely
benefited
more than
prosperity*

had taught mee afore.
And, in reason and common experience, prosperitie usually makes vs forget our death; aduersitie, on the other side, makes vs neglecte our life. Now (if we measure both of these, by their effects) forgetfulnesse of death makes vs secure: neglect of this life makes vs carefull of a better. So much therefore as neglecte of life is better then forgetfulnesse of death; and watchfulnesse better then securitie: so much more beneficiall will I esteeme aduersitie, then

prosperitie.

7

*Joy and
Griefe
how to be
satisfy
ing.*

Euen griefe it selfe is
pleasant to the remem-
brance, when it is once
past: as ioy is, whiles it is
present. I will not there-
fore, in my conceit, make
any so great difference
betwixt ioye and griefe:
sith griefe past is ioyfull;
and long expectation of
joy is grievous.

8

*Sickness,
profitable*

Euerie sicknesse is a
little death. I will be con-
tent to die oft; that I may
die once well.

Oft

9

Oft times those things,
which haue beene sweet
in opinion, haue proued
bitter in experience. I wil
therefore euer suspende
my resolute iudgement,
vntill the tryall & euent:
in the meane while, I wil
feare the worst, and hope
the best.

*Against
rash iudg-
ment;*

10

In all diuine and mo-
rall good thinges, I
would faine keepe that
I haue, and get that I
want. I doe not more
loath all other couetous-
nesse, then I affect this. In

*A
good Co-
untersay-
ing;*

all

all these things alone, I
professe neuer to haue e-
nough. If I may increase
them, therefore, either by
labouring, or begging,
or vsurie, I shall leaue no
meanes vnattempted.

Correct
ion pro
fitable

11 Some children are of
that nature, that they are
neuer well, but while the
rod is ouer them: such
am I to G O D; Let him
beate me, so hee amend
me: let him take all away
from me, so he giue me
himselſe.

Discreet
A yrooff

12 There must not bee
one vniforme proce-

ding

ding with all men, in reprehension : but that must varie according to the disposition of the re-prooued. I haue seene some men as thornes, which, easily touched, hurt not; but if hard and vnwarily, fetch blood of the hand: others, as nettles, which if they bee nicely handled, sting and pricke; but if hard and roughly pressed, are pulled vp without harme. Before I take any man in hand, I will knowe whether hee bee a thorne, or a nettle.

G

I will

13

Every sin
must fall

I will account no sin little; since there is not the least, but workes out the death of the soule. It is all one, whether I be drowned in the ebber shore, or in the midst of the deepe Sea.

14

Almost

It is a base thing, to get goods, to keepe them, I see that God (which only is infinitely rich) holdeth nothing in his own hands; but giues all to his creatures. But, if we will needes lay vp; where should we rather repose it, then in Christs treasu-

ry?

The poore mans
hand is the treasure of
Christ. All my superflui-
ties shall be there hoorded
up; where I know, it shall
be safely kept, and sure-
ly returned me.

15

The Schoole of God,
and Nature, require two
contrary manners of pro-
ceeding. In the Schoole
of Nature, we must con-
ceive; and then beleeue:
in the Schoole of God,
we must first beleeue;
and then wee shall con-
ceive. He, that beleeues
no more then he con-
ceives, can neuer be a

Wily man
that is

Faith
must
goe before
knowledge
in the Schoole
of Christ
namely

Christia; nor he a Philo-
sopher, that assents with-
out reason. In Nature's
Schoole, wee are taught
to bolte out the truth; by
Logicall discourse: God
cannot endure a Logici-
an. In his Schoole, he is
the best Scholler; that
reasons least, and assents
most. In diuine things,
what I may, I will cen-
celsue: the rest I will be-
lieue, and admire. Not a
curious head, but a cre-
dulous & plaine heart, is
accepted with God.

16

No worldly pleasure

hath

hath any absolute delight in it; but as a Bee, hauing honey in the mouth, hath a sting in the tayle. Why am I so foolish, to rest my heart vpon any of them? & not rather labour to aspire to that one absolute good, in whom is nothing fauouring of griefe: nothing wanting to perfect happiness.

*vainly
of world
ly pleasures:*

17. A sharpe reproofe I account better, than a smooth deceit. Therefore, when my friend checkes me, I will respect it with thankfulnessse: when o-

*Friend
by Repro
of;*

To
Judge our
felicitie;

thers flatter mee, I will suspect it, and rest in my owne censure of my selfe; who should bee more priuie (and lesse partiall) to my owne deseruings.

18

God the
best friend

Extreamitie distinguisheth friendes: worldly pleasures, like Physicians, giue vs ouer when once wee lye a dying; and yet the death-bed had most need of comforts: Christ Iesus standeth by his, in the pangs of death; and after death, at the barre of iudgement; not

lea-

leauing them either in
their bed, or graue. I
will vse them therefore
to my best aduantage;
not trust them. But for
thee, O my Lord, which
in mercie and truth canst
not faile me (whome I
haue found euer faithfull
and present in all extrea-
mities) Kill me, yet wilt
I trust in thee.

19

Wee haue heard of
so many thousand gene-
rations passed, and we
haue seene so many hun-
dreds die within our
knowledge; that I wōder,

*Preparan
to dye;*

G 4

any

any man can make account to liue, one day. I will dye dayly. It is not done before the time, which may be done at all times.

20

vnthank
full mani
fession;

Desire oft times makes vs vnthankfull. For, who hopes for that hee hath not, vsually forgets that which he hath. I will not suffer my heart to roaue after high or impossible hopes; lest I should, in the meane time, cōtemne present benefits.

21

In hoping well, in being ill, & fearing worse,
the

the life of man is wholly consumed. When I am ill, I will liue in hope of better; when well, in feare of worse: neither will I, at any time, hope without feare; lest I should deceiue my selfe, with too much confidence (wherein euill shall be so much more vnwelcome & intolerable, because I looked for good) nor, againe, feare without hope; lest I should be ouer-much dejected: nor doe either of them, without true contentation.

*Adm
might
of hope
and feare*

What is man, to the

whole

*God above
all*

whole earth? What is earth, to the Heauen? What is heauen to his Maker? I will admire nothing in it selfe; but all things in God, and God in all things.

*Causes of
ingrati-
tude,*

23
There be three vsuall causes of ingratitude, vpon a benefit received; Enuie, Pride, Couetousnesse: Enuie, looking more at others benefits than our owne; Pride, looking more at our selues than the benefit; Couetousnesse, looking more at what we would

haue

haue, than what wee
haue. In good turnes, I
will neither respect the
giuer, nor my selfe, nor
the gift, nor others; but
onely the intent & good
will from whence it pro-
ceeded. So shall I requite
others great pleasures,
with equall good will; &
accept of small fauours,
with great thankfulnesse.

*How to
respect
the giuer
the gift;
the giuer;*

24

Whereas the cu-
stome of the Worlde is,
to hate thinges present,
to desire future, and
magnifie what is past;
I will, contrarily, esteeme

*Adae
esteem
of thinges
past, pre-
sent, and
to come;*

that!

that which is present, best. For, both what is past, was once present; and what is future, will be present: future things next, because they are present in hope; what is past, least of all, because it cannot be present: yet somewhat, because it was.

25

The
Snarers
of Sata

We pitie the follie of the Larke, which (while it playeth with the feather, and stoopeth to the glasse) is caught in the Fowlers net: & yet cannot see our selues alike made fooles, by Satan;

who,

who, deluding vs by the
vaine feathers and glas-
ses of the world, suddain-
ly enwrappeth vs in his
snares. Wee see not the
nets indeede: it is too
much that we shall feele
them, and that they are
not so easily escaped af-
ter, as before auoyded.
O Lord, keep thou mine
eyes, from beholding va-
nitie. And though mine
eyes see it, let not my
heart stoope to it; but
loath it as farre off. And,
if I stoope at any time, &
be taken; Set thou my
soule at libertie: that I
may say, My soule is esca-

ped

ped, euen as a bird out of the snare of the Fowler; the snare is broken, and I am deliuered.

26

*Afflictions
is from
God.*

In suffering euill, to looke to secundarie causes, without respect to the highest, maketh impatience. For so wee bite at the stone; and neglect him that threw it. If we take a blowe at our equall, we returne it with vsurie: if of a Prince, we repine not. What matter is it, if God kill mee, whether hee doe it by an Ague, or by the hand of a Tyrant? Againe, in

ex-

expectation of good, to
 looke to the first cause,
 without care of the se-
 cond, argues idlenesse,
 and causeth want. As
 wee cannot helpe our
 selues, without God: so
 God will not ordinarily
 helpe vs, without our
 selues. In both, I will look
 vp to God; without repi-
 ning at the meanes in
 one, or trusting them in
 the other.

27

If my money were a-
 nother mans, I could
 but keepe it: onely the
 expending shewes it my
 owne. It is greater glorie,

*The
 right
 of
 money or
 Riches*

com-

of
a Short
and Long
Answer

comfort, and gaine, to
lay it out well, than to
keepe it safely. God hath
made me, not his Treasur-
er; but his Steward.

28

of Augustines friend, Ne-
bridius, not vnjustly ha-
ted a short answer, to a
weightie & difficult que-
stion; because the disqui-
sition of great truths re-
quires time, and the de-
termining is periculous: I
will as much hate a re-
dious and farre fetched
answer, to a short and ea-
sie question. For, as that
other wrongs the truth,
so this the hearer.

Per-

29

Performance is a binder. I will request no more fauour of any man than I must needes. I will rather choole to make an honest shift, the overmuch enthrall my selfe, by being beholding.

*How
to use a
friend.*

30

The world is a stage: Euerie man an actor; and playes his part heere, either in a Comedie or Tragedy. The good man is a Comedian, which (how-euer hee begins) endes merrily: but the wicked man acts a Tragedy; and therefore euer

*The end
of Good
and bad
men diff-
erent.*

ends

ends in horreur . Thou
seest a wicked man vaunt
himselſe on his ſtage:
ſtay till the laſt Act, and
look to his end (as *David*
did) and ſee, whether that
be peace. Thou wouldſt
make ſtrange Tragedies,
if thou wouldſt haue but
one Acte. Who ſees an
Oxe, grazing in a fat and
ranke paſture, and thinks
not that hee is neere to
the ſlaughter? whereas
the lean beaſt, that toyles
vnder the yoke, is farre
enough from the Sham-
bles. The beſt wicked
man cannot be ſo enuied
in his fiſt ſhewes, as hee

is pitiable in the conclusion.

31

Of all objects of Beneficence, I would chuse either an olde man, or a child; because these are most out of hope to requite. The one forgets a good turne: the other ~~lives not, to repay it.~~

~~and 32: towards~~
That, which *Pythagoras* said of *Philosophers*, is more true of *Christians* (for, *Christianitie* is nothing but a diuine & better *Philosophie*): Three sorts of men come to the Market: buyers, sellers,

To whom
to doe
good.

A
Christian
use of
world.

lookers on. The two first
are both busie, and care-
fully distracted about
their Market: onely the
third liue happily: vsing
the world, as if they used
it not.

There be thred things,
which of all other I will
neuer stirre for, the wall,
the way, the best seate.
If I deserue well, and owe
place cannot disparage
mee so much, as I shall
grace it: if not, the height
of my place shall adde to
my shame; whiles euerie
man shall condemne me
of pride, matched with

Agaynst
Pride &
Ambition

vnworthinesse.

34

I see, there is not so much difference betwixt a man and a beast; as betwixt a Christian and a naturall man. For, whereas a man liues but one life of reason; above the beast; a Christian liues foure liues; above a naturall man. The life of inchoate regeneration; by grace; the perfect life of impured righteousness; the life of glorie begun, in the separation of the soule; the life of perfect glorie, in the societie of the Body, with the

How
of
the Ch
fishion
excellen
the na
his all
man;

soule

soule in full happinesse:
The worst whereof is
better, by many degrees,
than the best life of a na-
turall man. For, whereas
the dignitie of the life is
measured, by the cause
of it (in which regarde
the life of the plant is ba-
sest; because it is but fro
the iuyce, arising from
the roote, administred
by the earth: the life of
the brute creature better
than it; because it is sen-
sitive: of a man better
than it; because reason-
able) and the cause of
this life, is the spirit of
GOD; so farre as the

spirit

spirit of God is aboue
reason, so farre doth a
Christian exceed a meer
naturalist. I thanke God
much, that he hath made
me a man; but more
that he hath made mee
a Christian: without
which, I know not whe-
ther it had beene better
for mee, to haue been
a beast, or not to haue
beene.

doth w. 232
doth w. 135

Great mens fauours,
friendes promises, and
dead mens shooes, I will
esteeme: but not trust
to.

*Against
worldly
confidence*

Dignus
in finem

It is a fearefull thing
to sinne; more fearefull
to delight in sinne; yet
worke to defend it; but
worke the worst, to boast
of it. If therefore I can-
not auoide sinne, because
I am a man; yet I will a-
uoyde the delight, de-
fence, & boasting of sin;
because I am a Christian.

37

Against
Love of
world

Those things, which
are most eagerly desired,
are most hardly both
gotten, and kept; GOD
commonly crossing out
desires, in what wee are
ouer-feruent. I wil there-

fore

fore account all thinges
as too good to haue, so
nothing too deare to
lose. *38*
It is best to be courte-
ous to all; entire with
few. So may we, perhaps,
haue lesse cause of ioy: I
am sure lesse occasion of
sorrow.

39
Secretes, as they are
a burden to the mind, ere
they bee vttered, so are
they no lesse charge to
the receiuer, when they
are vttered. I will not

*Ow to
and cari-
age how
and so:*

*what
knowled-
ge of se-
crets is
best;*

How

H

long

long after more inward
secrets; lest I should pro-
cure doubt to my selfe, &
iealous feare to the dis-
closer: But as my mouth
shall be shutte with fide-
lity, not to blab them; so
my eare shall not be too
open to receiue them.

I: vol to chuse this, such
to no less 40
wono

As good Physicians,
by one receit, make way
for another; so is it the sa-
fest course in practice: I
will reueale a great se-
cret to none, but whom
I haue found faithfull in
selfe.

whome
to trust
with se-
crets;

200

H

I will

41 I will enjoy all things
in GOD, and GOD
in all things; nothing in
it selfe. So shall my
ioyes neither change,
nor perish. For, how-
ever the things, them-
selves may alter, or fade;
yet he, in whom they are
mine, is ever like him-
selfe; constant, and ever-
lasting.

Reioya
chiefly
in God.

42 If I would prouoke
my selfe to contentati-
on, I will cast downe my
eyes to my inferiours;
and there see better men

Contenta-
tion; and
Humblely
know all
aymed.

in worse condition: if to
humilltie, I will cast them
vp to my betters; and so
much more deiect my
selfe to the, by how much
more I see them thought
worthie to bee respected
of others, and deserue
better in themselves.

43

How to
acquit ones
selfe ag
aynst
Rumours

True vertue restes in
the conscience of it selfe,
either for rewarde, or
censure. If, therefore, I
know my selfe vpright,
false rumours shall not
damm me: if not unfwe-
table to the good report

of my fauourers, I wil my
selfe finde the first fault;
that I may preuent the
shame of others.

44
I will account vertue
the best riches, know-
ledge the next, riches the
worst; and therefore will
labour to be vertuous &
cleaened, without condi-
tions as for riches; if they
fall in my way, I refuse
them not; but if not, I de-
sire them not.

45
An honest word I ac-
count better then a care-

vertue
and rich
es how
to be de
fyred

in worse condition: if to
humilitie; I will cast them
vp to my betters; and so
much more delect my
selfe to the, by how much
more I see them thought
worthie to bee respected
of others, and deserve
better in them (elues)

43

How to
acquit ones
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ainst
Rumour

True vertue restes in
the conscience of it selfe,
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know my selfe vpright,
false rumours shall not
dunne me: if not aunswe-
rable to the good report

of my fauourers, I wil my
selfe finde the first fault;
that I may present the
shame of others.

44
I will account vertue
the best riches, know-
ledge the next, riches the
worst; and therefore will
labour to be vertuous &
cleaned, without condi-
tion: as for riches, if they
fall in my way, I refuse
them not; but if not, I de-
sire them not.

vertue
and rich-
es how
to be de-
sired

45
An honest word I ac-
count better then a care-

Tenth
in word
and deed

of cari-
age to
ward his
friends;

loose oath. I will say no-
thing, but what I dare
swear, & will performe.
It is a shame for a Chri-
stian, to abide his tongue
a false Seruant, or his
minde a loose Mistresse.

word, & deed, should be
the same. 46

There is a just and rea-
sonable difference to be put
between a friend, and an
enemy; between a fami-
liar, and a friend; and
much good use to be
made of all, but, of all,
with discretion. I will
disclose my selfe no whit
to my enemy, some-
what to my friend, whol-

ly to no man; least I
 should be more others
 then mine owne. Friend-
 ship is brittle stuffe. How
 know I, whether he, that
 now loues me, may not
 hate me hereafter?

47

No man, but is an ea-
 sie Iudge of his owne
 matters, and lookers on
 oftentimes see the more.
 I will therefore submit
 my selfe to others, in
 what I am reprobued: but,
 in what I am prayled,
 onely to my selfe.

48

I will not be so merrie,

*Against
 Selfeloue*

what mi-
ch and
sorrow
best.

as to forget God; nor so
sorrowfull, to forget my
selfe.

49

Fayth
the surest
ground
of love
toward
man;

As nothing makes so
strong and mortall ho-
stilitie, as discord in reli-
gions: so nothing in the
world vnites mens hearts
so firmly, as the bond of
faith. For, whereas there
are three groundes of
friendship; vertue, plea-
sure, profit; and, by all
confessions, that is the
surest, which is vpon ver-
tue: it must needs follow,
that what is grounded
on the best, & most hea-
uenly vertue, must be the

fastest

fastest: which as it vnites
 man to God so insepa-
 rably, that no tentations,
 no torments; not all the
 gates of Hell can seuer
 him; so it vnites one
 Christian soule to ano-
 ther so firmly, that no
 outwarde occurrences,
 no imperfections in the
 partie loued, can dissolue
 them. If I loue not the
 childe of God: (for his
 owne sake, for his Fa-
 thers sake) more then my
 friend (for my commo-
 ditie, or my kinsman for
 blood) I neuer receiued
 any sparke of true hea-
 venly loue.

new 100
 Agost
 burroughs
 nish my
 good du
 ty;

50
 The good dutie, that is
 differred vpon a conceit
 of present vanitie, at
 last growes irksome; and
 there-upon altogether
 neglected. I will not suf-
 fer my heart to enter-
 taine the least thought
 of loathnesse towards
 the task of deuotion;
 wherewith I haue stinted
 my selfe: but violently
 breake through any mo-
 tion of vnwillingnes; not
 without a deepe check to
 my selfe for my back-
 wardnesse.

51
 Hearing is a sense of

great apprehension; yet
farre more subiect to de-
ceit, the feeling: not in the
maner of apprehending;
but in the vncertaintie
of the object. Words
are vocal interpreters of
the mind; actions reall;
and therefore how euer
both should speak accor-
ding to the truth of what
is in the heart; yet words
do more belie the heart,
then actions. I care not
what wordes I heare,
when I see deedes. I am
sure, what a man dooth,
he thinketh: not so al-
wayes, what he speaketh.
Though I will not be so

Do: will
that
the
sagitt
is

¶ Prop A
con. 10. 2.

seuere a censor, that, for
some fewe euill actes, I
should condemne a man
of false-hartednes: yet, in
common course of life,
I need not be so mopish,
as not to belecue rather
the lāguage of the hand,
then of the tongue. Hee
that sayes well and doth
well, is without excepti-
on commendable: but, if
one of these must bee se-
uered from the other, I
like him well that doth
well, and saith nothing.

52

That, which they say
of the Pelican; that when
the Shepheards, in desire

*Agayst
Schisme*

to catch her, lay fire not
far from her nest; which
shee finding, and fearing
the danger of her young,
seekes to blowe out with
her wings, so long till
she burne her selfe, and
makes her selfe a pray in
an vnwise pittie to her
yong; I see morally ve-
rified in experience, of
those, which indiscreetly
meddling with the flame
of dissension kindled in
the Church, rather en-
crease then quench it;
rather fire their owne
wings then helpe others.
I had rather bewaile the
fire afarte off, then stirre

in the coales of it. I
 would not grudge my af-
 flictions to it, if those might
 abate the burning: but,
 since I see it is daily en-
 creased with partaking,
 I will behold it with for-
 row, and moulder not
 otherwise than by prayers
 to God, and entreaties to
 men; seeking my owne
 safetie, and the peace of
 the Church; in the free-
 dom of my thought, and
 silence of my tongue.

ad f. d. m.

That which is said of
 Lucifers fallon, that an-
 gered his pride, so he
 red it, and contemned

confirm'd it, is true of all
Schismes; though with
some inuersion. For, the
most are bred through
pride (whiles men, vpon
an high conceit of them-
selves; be come to goe in
the common road; and
affect singularity in opi-
nion); & are confirmed
through anger (whiles
they stomacke & grudge
any contradiction); & are
nourisht through coue-
tousnes whiles they seeke
abilitie to beare out their
part in some other; againe,
Coutousnes (so obtaines
the first place, Anger the
second, Pride the last)

Here-

Against
Houſely

Herein therefore I haue
beene alwayes wonte to
commend and admire
the humilitie of those
great and profound wits,
whome depth of know-
ledge hath not led to by-
paths in iudgement, but
(walking in the beaten
path of the Church) haue
bent all their forces to
the establishment of re-
ceived truths: account-
ing it greater glorie to
confirm an ancient ve-
rity, then to devise a new
opinion (though neuer
so profitable) vnknown
to their predecessors. I
will not recite a truth, for

meere

meere nouelties (Olde
truths may come newly
to light; neither is God
tyed to times, for the gift
of his illumination) but
I will suspect a nouell
opinion, of yntertruths; and
not entertaine it, vlesse
it may bee deduced from
ancient grounds.

The eare and the eye
are the minds receiuers:
but the tongue is onely
busied in expending the
treasure receiued. If ther-
fore the revenues of the
minde bee vttered as fast
or faster then they are re-
ceiueds it cannot be, but

that

Seaph
Growth

of
knowledge
and
virtue

uoh
m. s. v. et
Ch. 12. 1.

that the minde must
needes be held bare, and
can neuer lay vp for pur-
chase. But, if the recei-
uers take in still with no
vterance, the mind may
soone grow a burdein to
it selfe, and vaprofiable
to others. I will not lay
vp too much, and vter
nothing; lest I be cou-
rouer, nor spende much,
and store vp little; lest I
be prodigall and poore.
I will speake no ill of
others, nor good of my
selfe.

of
Speech

¶ That which is the mi-
serie

lery

sery of Trauailers, to
 finde many hostes, and
 few friends, is the estate
 of Christians in their pil-
 grimage to a better life.
 Good friends may not,
 therefore, be easily for-
 gone: neither must they
 be vsed as suits of appa-
 rels, which, when we
 haue worn, we feed bare,
 we cast off, and call for
 new. Nothing, but death
 or villany, shall diuorce
 me from an old friend;
 but still I will follow him
 so farre, as is either possi-
 ble or honest: And then
 I will leaue him, with
 sorrow.

How
 to use a
 friend.

*Horatius
vfi and
friend*

*Exhortation
Exhortation*

Inimicus

57 True friendship necessarily requites Patience. For, there is no man, in whom I shall not mislike somewhat, and who shall not, as iustly, mislike somewhat in mee. My friends faults therefore, if little, I will swallowe and digest; if great, I will smother them: howeuer, I will wink at them, to others; but lovingly, notifie them to himselfe. Injuries hurt not more in the receiuing, then in

the

the remembrance. A
 small iniurie shall goe as
 it comes: a great iniurie
 may dine or suppe with
 me; but none at all shall
 lodge with mee. Why
 should I vexe my selfe,
 because another hath
 vexed me?
 It is good dealing with
 that, over which wee
 haue the most power. If
 my estate will not be
 framed to my minde, I
 will labour to frame my
 minde to my estate.

In greatest companie

I will

how to
 be taken
 by me

Control
 must

*Company
and
privacy*

*Agg
fearful
griefe
care;*

*Humili-
ty*

I will be alone to my selfe:
in greatest priuacie, in
company with God.

Griefe for things past
that cannot be remedied,
and care for things to
come that cannot be pre-
vented, may easily hurt,
can neuer benefit me. I
will therefore commit
my selfe to God in both,
and enioy the present.

Let my estate be ne-
uer so meane, I will euer
keep my selfe rather be-
neath, then either leuell,

How I

or

or above it. A man may
rise, when he will, with
honour: but cannot fall,
without shame.

Nothing doth so be-
foole a man, as extreame
passion. This doth both
make them fooles, which
otherwise are not; and
shew them to be fooles,
that are so. Violent passi-
ons, if I cannot tame the,
that they may yeelde, to
my ease; I will at least
smother the by conceal-
ment; that they may not
appeare, to my shame.

The minde of man

Now I

though

moderately
know
best,

though infinite in desire,
yet is finite in capacity.
Since I cannot hope to
knowe all things, I will
labour first to knowe
what I neede must, for
their vse: next, what I
best may, for their con-
uenience.

Take
how to
be accom-
plish'd of

Though time be pre-
cious to mee (as all irre-
vocable good things de-
serve to be) and of all o-
ther things I would not
be lauish of it; yet I will
account no time lost, that
is either lent to, or be-
stowed vpon my friend.

though

I will

66

I will honour good examples: but I will liue by good precepts.

Example
or
Precepts

67

As charity requires forgetfulness of euill deeds so Patience requires forgetfulness of euill accidents. I will remember euils past, to humble me; not to vex me.

Use of
Crosse

68.

It is both a misery and a shame, for a man, to be a Bankrupt in loue: which hee may easily pay; and be neuer the more impouerished. I will be in no mans debt; for

Love
always

I good

good wil: but wil at least
 retorne euerie man his
 owne measure; if not
 with vsurie. It is much
 better to be a Creditor,
 then a Debtor, in any
 things; but especially of
 this: yet of this I will so
 be content to be a deb-
 tor, that I will alwaies be
 paying it, where Lowe it;
 and yet neuer will haue
 so payd it, that I shall not
 owe it more.

*Friend
 ship in
 absence*

The Spanish proverb
 is too true: Dead men
 & absent finde no friends.
 All mouthes are boldly
 opened, with a conceite

of

of impunity. My care shal
be no grane to bury my
friends good name. But
as I will bee my present
friends selfe: So will I be
my absent friends depu-
tie; to say for him what
he would (and cannot)
speake for himselfe.

70

The losse of my friend,
as it shall moderately
griue me; so it shal an
other way much bene-
fit me, in recompense of
his want: for it shal make
me thinke more often,
and seriously of earth,
and of heauen. Of earth,

what
ofe to
make of
a dead
friend

I a

for

for his bodie which is re-
posed in it : Of Heauen
for his soule which pos-
sesseth it before me : Of
earth, to put me in minde
of my like frailtie & mor-
talitie : of Heauen to
make me desire, & (after
a sort) emulate his happi-
nesse and glory.

71

*what
things
are all
ways to
be remem-
bered*

Variety of objects is
wont to cause distracti-
on: when againe a little
one, layd close to the eye
(if but of a peny breadth)
wholy takes vp the sight;
which could else see the
whole halfe Heauen at
once. I will haue the eyes

of my mind euer fore-
stalled, and filled with
these two obiects; the
shortnes of my life, eter-
nity after death.

72

I see that he is more
happy, that hath no-
thing to lose, then he
that loseth that which he
hath: I will therefore nei-
ther hope for riches, nor
feare pouertie.

*Pouerty
happy*

73

I care not so much in
any thing, for multitude,
as for choyce. Bookes
& friends I will not haue
many: I had rather seri-
ously conuerse with a

*few
not
many
but good*

I 3

few

fewe, than wander amongst many.

74

The be-
trones
of a bad
conscience

The wicked man is a very coward, and is afraid of euerie thing. Of God, because he is his enemy : of Sathan, because he is his tormenter : of Gods creatures, because they (ioyning with their Maker) fight against him : of himselfe, because he beares, about him, his owne accuser, and executioner. The godly man, contrarily, is afraid of nothing. Not of GOD, because he knowes him his best

The com-
forts of
a good
conscience

friend

friend; and therefore will
nor hurt him: not of Sa-
than; because hee cannot
hurt him: not of afflicti-
ons, because hee knowes
they proceed from a lo-
uing God; and end to his
owne good: not of the
creatures; since the verie
stones of the fildes are in
league with him: not of
himselfe; since his consci-
ence is at peace. A
wicked man may be se-
cure, because he knowes
not what hee hath to
feare; or desperate,
through extremitie of
feare: but, truly cou-
ragious hee cannot bee.

*How to
try ones
faith;*

Faithlesnes cannot chuse
but bee false-hearted. I
will euer, by my courage,
take triall of my faith:
By how much more I
feare, by so much lesse I
beleue.

75

*Providence
wisdom*

The godly man liues
hardly: and (like the Ant)
toyles here, during the
Sommer of his peace,
holding himselfe short
of his pleasures; as loo-
king to prouide for an
hard Winter. Which,
when it comes, he is able
to weare it out comfor-
tably: whereas the wic-
ked man doth prodigally

last

lash out all his ioyes, in
the time of his prosperi-
ty; and (like the Gras-
hopper) singing merrily
all Sommer; is starued
in Winter. I will so en-
ioy the present, that I wil
lay vp more for hereaf-
ter.

76
I have wondred oft,
and blushed for shame,
to reade in meere Philo-
sophers (which had no
other Mistresse, but Na-
ture) such strange reso-
lution in the contempt
of both fortunes (as they
call them); such notable
precepts for a constant

who a
perfect
Christian

settlednesse and tranquillitie of minde; and to compare it with my own disposition, and practice: whom I haue found too much drouping and dejected, vnder small crosses; and easily againe carried away, with little prosperities: To see such courage and strength to cōtēme death, in those, which thought they wholly perished in death; and to find such faint-heartednesse in my self, at the first conceit of death: who yet am thoroughly perswaded of the future happinesse of my soule. I

haue

haue the benefit of nature
as well as they; besides
infinite more helps that
they wanted. Oh the dul-
nes & blindnes of vs vn-
worthy Christians! that
suffer Heathens, by the
dimme Candle-light of
Nature, to goe further
then wee by the cleare
Sunne of the Gospel:
that an indifferent man
could not tell by our
practice, whether were
the Pagan. Let me neuer
for shame account my
selfe a Christian, vnlesse
my Arte of Christianitie
haue imitated and gone
beyond nature, so farre,

that

that I can finde the best
heathen as farre belowe
me in true resolution, as
the vulgar sort were be-
lowe them. Else; I may
shame religion : it can
neither honest nor helpe
me.

77

*How to
be affect
ed to Ri-
ch;*

If I would be irreligi-
ous & vnconscionable, I
would make no doubt
to be rich. For, if a man
wil defraude, dissemble,
forswear, bribe, op-
presse, serue the time,
make vse of all men for
his owne turne, make no
scruple of any wicked a-
ction, for his aduantage;

I

I cannot see, how he can
escape wealth and pre-
ferment. But, for an vp-
right man to rise, is diffi-
cult: while his consci-
ence straightly curbes
him in, from euery vniust
action; and will not al-
low him to aduance him-
selfe, by indirect meanes,
So, riches come seldome
easily, to a good man;
seldome hardly, to the
consciencelesse. Hap-
pie is that man, that can
be rich with trueth, or
poore with cōtentment.
I will not enuie the gra-
uell, in the vniust mans
throat. Of riches let me

neuer

Perfect
ion comes
by degrees

neuer haue more, then
an honest man can beare
away.

God is the God of order; not of confusion.
As therefore, in naturall
things, he useth to pro-
ceed from one extreame
to another by degrees,
through the meanes: so
doeth he, in spirituall.
The Sunne riseth not at
once to his highest, fro
the darknes of midnight;
but first lends forth some
feeble glimmering of
light; in the dawning:
thē looks out with weak
and waterish beames; &

so,
the
the
we
che
and
with
mit
ter
by
hoar
last i
hard
such
all p
neuer
from
to th
but th
grace.

so

so, by degrees, ascends to the midst of heauē. So, in the seasons of the yeare, we are not one day scorched with a Sōmer heat; and, on the next, frozen with a suddaine extremitie of cold: But winter comes on softly; first by colde deawes; then hoare frosts; vntill at last it descende to the hardest weather of all: such are Gods spirituall proceedings: Hee neuer brings any man from the estate of sinne, to the estate of glorie, but through the state of grace. And, as for grace,

he

he seldome brings a man
from grosse wickednesse,
to any eminence of per-
fection. I will be chari-
tably iealous of those
men, which from noto-
rious lewdnesse leape at
once into a suddaine for-
wardnesse of profession.
Holinesse doth not, like
Ionas gourd, growe vp in
a night. I like it better, to
go on, soft and sure, than
for an hastie fit to runne
my selfe out of winde;
and, after, stand still and
breath me.

79

It hath beene sayd of
olde, To doe well and

heare

beare ill, is princely. Which as it is most true, by reason of the enuie which followes vpon iustice: so is the contrary no lesse iustified, by many experiments; To do ill, and to heare well, is the fashiō of many great men. To doe ill, because they are borne out with the assurance of impunitie: To heare well, because of abundance of Parasites, which, as Ravens to a carcasle, gather about great men. Neither is there any so great miserie in greatnesse as this, that it conceales

*The
fury of
great
men*

men

men from themselves; & when they will needs have a sight of their own actions, it shewes them a false glasse to looke in: Meanness of state (that I can finde) hath none so great inconuenience: I am no whit sorry, that I am rather subiect to cōtempt, than flatterie.

And our yoke is burdensome to be shunned, as well as to be borne. So

There is no earthly blessing so pretious, as health of bodie: without which, all other worldly good things are but troublesome. Neither is

*Benefit
of sick
ness*

there

there any thing more difficult; then to haue a good soule, in a strong and vigorous bodie: (for, it is commonly seen, that the worse part drawes away the better): But to haue an healthfull and sound soule, in a weak sickly bodie, is no novelty; whiles the weaknesse of the bodie is an helpe to the soules playing the part of a perpetuall monitor, to incite it to good; and checke it for euill: It will not bee ouer-glad of health, nor over-learnfull of sickness. I will more feare the

spi-

spirituall hurt, that may follow vpon health; than the bodily paine, that accompanies sicknesse.

81

*of
Labour
and
Idleness*

There is nothing more troublesome to a good minde, then to doe nothing. For, besides the furtherāce of our estate, the minde doth both delight, and better it selfe with exercise. There is but this difference then betwixt labour and idlenesse; that labour is a profitable and pleasant trouble: idlenesse, a trouble both vnprofitable and comfortlesse. I will be

euer

euer doing somethings;
 that either God when he
 cometh, or Satan when
 he tempteth, may find
 me busied. And yet, since
 (as the olde prouerbe is)
 Better it is to be idle than
 effect nothing; I will not
 more hate doing no-
 thing, than doing some-
 thing to no purpose. I
 shall doe good, but a
 while: let me strue to do
 it, while I may.

82

A faithfull man hath
 three eyes: The first of
 sense, common to him
 with brute creatures: the
 second of reason, common

*Faythful
 excellen
 ry;*

to

to all men: the third, of
faith, proper to his pro-
fession: whereof each
looketh beyond other;
and none of them med-
leth with others objects.
For, neither doth the eye
of sense reach to intelli-
gible things, and matters
of discourse: nor the eye
of reason, to those things
which are supernaturall
and spirituall: neither
doth faith looke downe,
to thinges that may be
sensibly seene. If thou
discourse to a brute beast
of the depths of Philo-
sophy, neuer so plainely,
he vnderstands not, be-

cause

cause they are beyond
the viewe of his eye;
which is onely of sense;
If so a mee carnall man,
of diuine things; he per-
ceiueth not the things of
GOD: neither indeed
can doe; because they
are spiritually discerned.
And therefore no won-
der if those things seeme
unlikely, incredible, im-
possible to him, which
the faithfull man (ha-
uing a proportionable
meanes of apprehensi-
on) doth as plainly see,
as his eye doeth any
sensible thing. Tell a
plain country man that

the Sun, or some higher
or lesser starre is much
bigger than his Cart-
wheele; or, at least, so ma-
ny scores bigger then the
whole earth; he laughes
thee to scorne, as affec-
ting admiration, with a
learned vntruth. Yet the
Schöller, by the eye of
reason, doth as plainly
see & acknowledge this
truth, as that his hand is
bigger then his penne.
What a thicke mist, yee
what a palpable, & more
than Egyptian darknesse,
dooth the naturall man
live in! What a world is
ther, that hee doth not

see at all! and how little
doth he see in this, which
is his proper element!
There is no bodily thing,
but the brute creatures
see as well as he; & some
of the better. As for his
eye of reason, how dim is
it in those things which
are best fitted to it! what
one thing is there in na-
ture, which he doth per-
fectly knowe? what herb,
or flower, or worme that
hee treads on, is there
whose true essence hee
knoweth? No, not so
much, as what is in his
owne bosome; what it
is, where it is, or whence

K

it

it is, that gines Being to
himselfe: But, for those
things which concerne
the best world, he doth
not so much as cōfusedly
see thō; neither knoweth
whether they be: He sees
no whit into the great
and awfull Maiestie of
God. He discerns him
not in al his creatures, fil-
ling the world with his
infinite and glorious pre-
sence. He sees not his
wise prouidence, ouer-
ruling all things, dispo-
sing all casual euents, or-
dering al sinfull actions of
men to his owne glorie.
He cōprehends nothing

of

of the beautie, maiesty,
power, and mercie of the
Saviour of the world, sit-
ting in his humanitie at
his Fathers right hand.
He sees not the vnspeak-
able happinesse of the
glorified soules of the
Saints. He sees not the
whole heauenly comon-
wealth of Angels (ascen-
ding & descending to the
behoofe of Gods chil-
dren) waiting vpon him
at all times inuisibly (not
excluded with that close-
nes of prisons, nor deso-
latnes of wildernesses) &
the multitude of euill spi-
rits passing & standing by

him, to tempt him vnto euill: bur, like vnto the foolish bird whē he hath hid his head that he sees no body, he thinks himself altogether vnseene; & then counts himselfe solitarie, when his eye can meet with no cōpanion. It was not without cause that we call a meer foole a Natural. For, how-euer worldlinges haue still thought Christiās Gods fooles, wee know them the fooles of the world. The deepest Philosopher that euer was (sauiing the reuerēce of the Schools) is but an ignorant sot, to

the

the simplest Christian. For, the weakest Christian may, by plaine information, see somewhat into the greatest mysteries of Nature; because he hath the eye of reason common with the best: but the best Philosopher, by all the demonstration in the world, can conceiue nothing of the mysteries of godlinesse, because he vtterly wants the eye of faith. Though my insight into matters of the world be so shallow, that my simplicitie moueth pity, or maketh sport vnto others; it shall be my

contentment and happi-
nesse, that I see further in-
to better matters. That,
which I see not, is worth-
lesse; and deserves little
better than contempt:
that, which I see, is vn-
speakeable, inestimable,
for comfort, for glory.

83

*Humi-
ty*

It is not possible, for
an inferiour to live at
peace, vnlesse hee have
learned to be cōtemned.
For, the pride of his Su-
perious, and the malice
of his equals and inferi-
ours, shall offer him con-
tinual and inevitable oc-
casions of vnquietnesse.

As

As contentation is the mother of inward peace with our selues: so is humilitie the mother of peace with others. For, if thou be vile in thine owne eyes: first, it shall be velle trouble thee to be accounted vile of others. So that a man of an high heart, in a lowe place, cannot want discomfortment: whereas a man of lowely stature can swallow & digest contempt, without any displeasure. For, wherein can he be the worse for being contemned, who out of his owne knowledge of

his deserts did most of all
cōtemn himself. I should
be verie improuident, if
in this calling I did not
look for dayly contempt;
wherein, we are made a
spectacle to the World,
to Angels, & men. Whe
it comes, I wil either em-
brace it, or contemne it:
Embrace it, when it is
within my measure, whe
about, contemne it. So
embrace it, that I may
more humble my self vn-
der it: & so contemne it,
that I may not giue heart
to him that offers it, nor
dilgrace him, for whose
cause I am contemned.

Christ

84

Christ rayſed three
 dead men to life : One
 newly departed; another
 on the Bere; a third ſmel-
 ling in the graue; to ſhew
 vs, that no degree of
 death is ſo desperate, that
 it is paſt helpe. My ſinnes
 are many, & great : yet if
 they were more, they are
 farre belowe the mercie
 of him that hath remit-
 ted them, & the value of
 his ranſome that hath
 payed for them. A man
 hurts himſelfe moſt by
 preſumptiō : but we can-
 not doe God a greater
 wrong, than to deſpaire

*Agayſt
 Deſpex
 ahon*

K 5 of

of forgiuenes. It is a double iniury to God, first that we offend his iustice by sinning; then that we wrong his mercy, with despairing, &c.

85

*Life and
Death
how he be
despised*

For a man to be wearie of the world, through miseries that he meeres with (and for that cause to couet death) is neither difficult, nor commendable, but rather argues a base weakenesse of minde. So it may bee a cowardly part, to contemne the vtmost of all terrible things, in a feare of lingering misery: but,

for

for a man either living
happily heere on earth,
or resolving to live mis-
erably, yet to desire his
remoucall to Heaven,
doth well become a true
Christian courage; and
argues a notable mix-
ture of patience and faith.
Of patience, for that hee
can and dare abide to
live sorrowfully: of faith,
for that hee is assured of
his better Being other-
where; and therefore
prefers the absent ioyes
hee lookes for, to those
hee sees in present. No
sorrow shall make mee
with myselfe dead, that I

may not be at all: No contentment shal hinder me from wishing my selfe with Christ, that I may be happier.

86

It was not for nothing, that the wise Creator of all thinges hath placed gold & siluer, and precious minerals in the bowels of the earth, to be trove: he hath hid them in the bowels of the earth, that they cannot be gotten by great labour, but as he hath placed the noblest part of his creation about our heads; & that

10

To open to our view, that
we cannot chuse but e-
uerie moment beholde
them. Wherein what did
he else intēd, but to draw
away our mindes from
these worthlesse, and yet
hiddē treasures (to which
we would be
dicted) and
the con-
those bet-
(besides
are more
; that in
nt see and
glorie of their
and withall seeke
our owne. How do those
men wrong themselves,

and

may not be at all: No contentment shal hinder me from wishing my selfe with Christ, that I may be happier.

86

It was not for nothing, that the wise Creator of all thinges hath placed gold & siluer, and all precious minerals vnder our feete, to be trode vpon, and hath hid them lowe in the bowels of the earth, that they cannot without great labour bee either found, or gotten: whereas he hath placed the noblest part of his creation aboue our heads; & that

to open to our view, that we cannot chuse but euerie moment beholde them. Wherein what did he else intēd, but to draw away our mindes from these worthlesse, and yet hiddē, treasures (to which he foresaw we would be too much addicted) and to call them to the contemplation of those better things, which (besides their beautie) are more obliuious to vs; that in them we might see and admire the glorie of their Maker, and withall seeke our owne. How do those men wrong themselves,

and

and misconstrue God, who (as if he had hidden these things, because hee would haue them sought, and laid the other open for neglect) bend themselves wholly to the seeking of these earthly commodities! & do no more mind Heauen, than if there were none. If we could imagine a beast to haue reason, how could he be more absurd in his choice? How easie is it to obserue, that still the higher we goe, the more puritie & perfection we finde! (So earth is the very drosse and dreggs of all

the elemēts: water somewhat more pure than it; yet also more feculent than the aire aboue it; the lower aire lesse pure than his vppermost regions; & yet they as far interior, to the lowest heauens: which againe are more exceeded by the glorious and empyriall seate of God, which is the heauen of the iust): Yet these brutish men take vp their rest, and place their felicitie in the lowest and worst of all Gods workmanship; not regarding that, which with it owne glorie can make

them

them happie. Heauen is the proper place of my soule: I will send it vp thither continually in my thoughts, whiles it sojournes with me, before it goe to dwell there for euer.

87

A man need not to care for more knowledge, then to know himselfe: he needes no more pleasure, than to content himselfe: no more victorie, than to overcome himselfe: no more riches, than to enioy himselfe. What fooles are they that seek to know al other things,

and

Nota supra
Knowe
thy selfe
before

& are strangers in themselves? that seeke altogether to satisfie others humors, with their owne displeasure: that seeke to vanquish Kingdoms and Countreys, when they are not Masters of themselves: that haue no hold of their owne hearts, yet seeke to be possessed of all outward commodities. Goe home to thy selfe, first; vaine heart: &, when thou hast made sure worke there (in knowing, contenting, ouercomming, enioying thy selfe) spend all the superfluitie of thy time

and

who is
rich.

and labour, vpon others.

88

It was an excellent rule
that fell from Epicure
(whose name is odious
to vs, for the father of
loosenes). That if a man
would be rich, honora-
ble, aged, he should not
strive so much to ad to his
wealth, reputation, yea,
as to detract from his de-
sires. For certainly, in
these things which stand
most vpon conceit, hee
hath the most that desi-
reth least. A poore man,
that hath little, & desires
no more, is in truth ri-
cher thā the greatest mo-

narch,

narch, that thinke hee
hath not what he should,
or what he might, or that
griues there is no more
to haue. It is not necessity,
but ambition, that sets
mens hearts on the rack.
If I haue meat, drink, ap-
parell, I will learne there-
with to be content. If I
had the World full of
wealth beside, I could en-
ioy no more then I vse:
the rest could please mee
no otherwise but by loo-
king on. And why can I
not thus solace my selfe,
while it is others?

89

An inconstant and wa-

uering

*of
Constan-
cy, and
Firmnesse*

uering mind, as it makes
a man vnfit for Societie
(for that there can be no
assurance of his wordes,
or purposes; neither can
we build on them, with-
out deceit): so, besides
that it makes a man ridi-
culous, it hinders him,
from euer attaining any
perfectiō in himselfe (for,
a rouling stone gathers
no mosse; and the mind
whil' it would be every
thing, proues nothing.
Oft changes cannot bee
without losse): Yea, it
keepees him from enioy-
ing that which he hath
attained. For, it keepees
him

him e
ding
ling,
com
ding
be p
he is
It is
a ma
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tred
he l
he f
to g
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him euer in worke: building, pulling downe, selling, changing, buying, commaunding, forbidding. So, whiles hee can be no other mans friend, he is the least his owne. It is the safest course for a mans profit, credit, and ease, to deliberate long, to resolute surely; hardly to alter, not to enter vpon that whose ende hee fore-sees not answerable; and when he is once entered, not to surcease till he haue attained the end he fore-saw. So may he, to good purpose, begin a new worke, when hee

hath

hath well finished the
olde.

on wob gulling, gull
gullid, 290 nado, gull

The way to Heauen;
is like that which Iorn-
than & his armour-bea-
rer passed, betwixt two
rocks; one Bozoz, the o-
ther Senek; that is foule,
and thornie; where
we must make shift to
climbe, on our hands, &
knees; but when we are
come vp, there is victo-
ry and triumph. Gods
children haue three suits
of apparell (whereof two
are worne dayly, on
earth; the third laid vp
for them, in the ward-

Through
many off
sicknesses we
must enter
into the
kingdome
of Heauen

152211

robe

robe
are c
mou
cute
ous.
plea
vnto
ters
wha
with
wi

robe of Heauen): They
are euer either in blacke,
mourning; in red, perse-
cuted; or in white, glori-
ous. Any way shall bee
pleasant to me, that leads
vnto such an end. It mat-
ters not, what ragges or
what colours I weare
with men; so I may walke
with my Sauour in
white, & reigne with
him in glorie.

Amen.

FINIS.

hope of the use of the
 one or other in the
 mounting of the
 ends of the
 one. Any with the
 position of the
 one and the other
 one not, but the
 what colour I want
 with which I may
 with the station in
 the station in
 the station in

3
MEDITATIONS
and VOWES,

Divine and Morall:

A third Century.

By JOSEPH HALL.

AT LONDON
Imprinted by *Humfrey*
Lownes, for *John*
Porter.

1607.

TO
worsh
BAC
ho



for a
as the
sing a
man
and
that r
euer
tures.



TO THE RIGHT
worshipfull Sir EDMUND

BACON, *Knight, increase of
honor, strength of bodie, per-
fection of vertue.*

SIR, There is no
wise man would
giue his thoughts
for all the world: Which
as they are the most plea-
sing and noble businesse of
man, being the naturall
and immediate issue of
that reason, whereby he is
seuered from brute crea-
tures: So they are in their

The Epistle

use most beneficiall to our
selues, and others. For, by
the meanes hereof, we en-
ioy both God and our
selues; and hereby wee
make others partners of
those rich excellencies,
which God hath hid in the
mind. And though it be
most easie and safe, for a
man, with the Psalmist, to
commune with his owne
heart in silence; yet is it
more behoouefull to the
common good, for which
(both as men and Christi-
ans we are ordained, that
those thoughts, which our
experience hath found
comfortable and fruitfull

Dedicatory.

to our selues, should (with neglect of all censures) be communicated to others. The concealement wherof (me thinkes) can proceed from no other ground, but either timorousnesse, or enuy. Which consideration hath induced me to clothe these naked thoughts in plaine and simple words, and to aduenture them into the light, after their fellowes: Consecrating them the rather to your name, for that (besides all other respects of duetie) they are part of those Meditatiōs, which in my late peregrination with you,

The Epistle

tooke me vp vnder the solitary hilles of Ardenna; waiting as then the opportunity of other imployment. I offer them to you, not for that your selfe is not stored with choise of better; but as poore men vse to bring presents to the rich: If they may carrie acceptation from you, and bring profit vnto any soule, it shall abundantly satisfie me; who should thinke it honour enough, if I might bee vouchsafed to bring but one pin towardes the decking of the spouse of Christ; whiles others, out of their abundance, adorne

her

Dedicatory.

her with costly robes, and
rich medals. I commend
their successe to God,
their patronage to you,
their vse to the world.
That God multiplie his
rare fauours vpon you,
and your worthy La-
die; and go you on
to fauour

Your Worships

humbly deuoted,

Ios. HALL.



ME



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MEDITATIONS and VOWES.

I

Good men are placed by God, as so many stars in the lower firmament of the world. As they must imitate those heavenly bodies, in their light and influence, so also in their motion: and therefore, as the Planets haue a course proper to themselves, against the

*Follow
not a mul-
titude, to
doe as ill*

sway of the heauen that carries them about; so must each good man haue a motion out of his own iudgement, contrary to the customs and opinions of the vulgar; finishing his own course with the least shewe of resistance. I will neuer affect singularitie, except it bee among those that are vicious. It is better to doe, or thinke well alone, then to followe a multitude in euill.

2

What strange variety of actions dooth the eye

of

*How to
busy*

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lying
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hau
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of G O D see at once
round about the com-
passe of the earth, and
within it! Some building
houses; some deluing for
mettals; some marching
in troupes, or encamping
one against another;
some bargaining in the
market; some traueilling
on their way; some pray-
ing in their closets; o-
thers quaffing at the Ta-
uerne; some rowing in
the Galleys; others dal-
lying in their chābers; &
in short, as many differēt
actions as persons; yet al
haue one cōmon intenti-
on of good to themselves;

ones self
in this
world.

true.

true in some; but in the most, imaginarie. The glorified Spirits haue but one vniforme work, wherein they all ioyne the prayse of their Creator. This is one difference betwixt the Saints above and below; They above are free both from businesse and distraction: these below, are free (though not absolutely) from distraction, not at all from businesse. *Paul* could thinke of his cloke that he left at *Troas*; and of the shaping of his skinnes for his tents: yet, through these he look't

still

the still at heauen . This
 The world is made for busi-
 nesse : my actions must
 vary according to occa-
 sions : my ende shall bee
 but one , and the same
 now on earth , that it
 must be one day in hea-
 uen .

3

To see how the Mar-
 tyrs of God died, and the
 life of their persecuters,
 would make a man out
 of loue with life, and out
 of al feare of death. They
 were flesh and blood, as
 well as wee ; life was as
 sweete to them, as to vs ;
 their bodies were as sen-

*Martha
 downe;
 with Pa-
 tience;*

still

sible

sible of paine as ours; we
goe to the same heaven
with them. How comes
it then, that they were so
courageous in abiding
such torments in their
death, as the verie menti-
on strikes horror into a-
ny reader; and we are so
cowardly in encountering
a faire and natural death?
If this valour had beene
of themselves, I would
neuer haue looked after
them in hope of imitati-
on. Now, I know it was
he for whome they suffe-
red, & that suffered in the,
which sustained them;
They were of themselves

as weak as I; and God can be as strong in me, as he was in thē. O Lord thou art not more vnable to giue me this grace; but I am more vnworthie to receiue it: and yet thouregardest not worthines, but mercie. Giue mee their strength, and what end thou wilt.

4.

Our first age is all in hope: Whē we are in the womb, who knows whether we shall haue our right shape & proportion of bodie, being neither mōstrous nor deformed: Whē we are born,

*Exercise
for all
Ages of
man.*

who

who knowes whether
with the due features of
a man, we shall haue the
faculties of reason and
vnderstanding? When yet
our progresse in yeeres
discovereth wit or folly;
who knowes, whether
with the power of rea-
son wee shall haue the
grace of faith to be chris-
tians? and when wee
begin to professe wel,
whether it be a tempora-
ry, and seeming, or a
true & lasting faith? Our
middle age is halfe in
hope for the future, and
halfe in prooffe for that
is past: Our olde age is

outr

out

out of hope, and altogether in proote. In our last times therefore wee knowe, both what wee haue been, and what to expect. It is good for youth to looke foward, and still to propound the best things vnto it selfe; for an old man to looke backward, and to repent him of that wherein hee hath fayled, and to recollect himselfe for the present: But in my middle age, I will looke both backward and forward; comparing my hopes with my prooffe; redeeming the time ere it bee

all

all spent, that my recovery may prevent my repentance. It is both a folly & misery to say, This I might haue done.

5

*Our debts
and Gods
promises;*

It is the wonderfull mercie of God, both to forgiue vs our debts to him in our sinnes, and to make himselfe a debtor to vs in his promises. So that now both wayes the soule may be sure; since hee neither calleth for those debts which hee hath once forgiuen; nor withdraweth those fauours, and that heaven which he hath promised:

But

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But as hee is a mercifull creditor to forgiue, so is hee a true debter to pay whatsoeuer hee hath vnder- taken : whence it is come to passe, that the penitent sinner owes nothing to God but loue and obedience, and God owes still much and all to him : for hee owes as much as hee hath promised, and what hee owes by vertue of his blessed promise, we may challenge. O infinite mercie ! Hee that lent vs all that we haue, and in whose debt- bookes we run hourelly

for-

forward till the summe
be endlesse; yet owes vs
more, and bids vs looke
for payment. I cannot
deserue the least fauour
he can giue; yet I will as
confidently challenge the
greatest, as if I deserued
it: Promise indebteth no
lesse then loane or de-
sert.

6

It is no small com-
mendation to manage a
little well: He is a good
Waggoner, that can
turn in a narrow roome.
To liue well in abun-
dance, is the praise of the
estate, not of the person.

*To do
good wth
a little.*

I will

I will
giue
my
make

M
great
selue
heau
who
selue
worl
upon
lesse,
noth
to ca
they
celle
their
of a

I will studie more how to
giue a good account of
my little, then how to
make it more.

7

Many Christians doe
greatly wrong them-
selues with a dull and
heauie kind of fullnesse;
who, not suffering them-
selues to delight in any
worldly thing, are there-
upon oft times so hart-
lesse, that they delight in
nothing. These men, like
to carelesse guests, when
they are invited to an ex-
cellent banquet, lose
their dainties, for want
of a stomacke; and lose
their

to his
is to Joy

their stomacke for want
of exercise. A good con-
science keepes alwayes
goodcheere: he cannot
chuse but fare well that
hath it, vnlesse hee lose
his appetite with neg-
lect and slouthfulnesse.
It is a shame for vs
Christians not to finde
as much ioy in God, as
worldlings doe in their
forced merriments; and
lewde wretches in the
practice of their sinnes.

8

*Christia
Charity*

A wise Christian hath
no enemies. Many hate
and wrong him: but hee
loues all men, & all plea-

sure

sure him. Those that professe loue to him, pleasure him with the comfort of their societie, and the mutuall reflection of friendship; those that professe hatred, make him more warie of his wayes; shew him faults in himselfe, which his friends would either not haue espied, or not censured; send him the more willingly to seeke fauour aboue: And as the worst doe bestead him, though against their willes; so he againe doth voluntary good to them. To doe euill for euill,

as *Ioab* to *Abner*, is a
sinfull weaknesse: To
doe good for good, as
Ahasuerus to *Mordecai*,
is but natural iustice: To
doe euill for good, as *Ju-
das* to *Christ*, is vntthank-
fulnesse and villanie: On-
ly to doe good for euill,
agrees with *Christian*
profession. And what
greater worke of friend-
ship, then to doe good?
If men will not bee my
friends in loue, I wil per-
force make them my
friendes in a good vse of
their hatred. I will bee
their friende, that are
mine, and would not be.

All

9

All temporall things
are troublesome: For if
we haue good things, it
is a trouble to forgoe
them; and when wee see
they must bee parted frō,
either wee wish they had
not been so good, or that
we neuer had enioyed
thē. Yea, it is more trou-
ble to lose them, than it
was before ioy to pos-
sesse them. If, contrarily,
wee haue euill things,
their verie presence is
troublesome; and still
we wish that they were
good, or that wee were
disburdened of them. So

*Difference
between
temporal
and all
good
things*

B good

good things are troublesome in event, euill things in their vse. They in the future, these in present: they, because they shall come to an ende, these because they doe continue. Tell mee, thy wife, or thy childe lyes dying, and now makes vp a louing and dutifull life, with a kinde and heauenly parture; whether hadst thou rather, for thy owne part, she had beene so good, or worse? would it haue cost thee so many heartie sighes and teares, if shee had beene peruerse and

dis-

disobedient? Yet, if in her
life time I put thee to
this choyce, thou thin-
kest it no choyce at all,
in such inequality. It is
more torment (sayest
thou) to liue one vn-
quiet moneth, then it is
pleasure to liue an age in
loue. Or if thy life bee
yet dearer: Thou hast
liued to graye hayres,
not hastened with care,
but bredde with late
succession of yeeres.
Thy table was euer co-
uered with varietie of
dishes: Thy backe soft-
ly and richly clad: Thou
neuer gauest denyall

to eyther skinne or stomacke ; Thou euer fauouredst thy selfe , and health, thee. Now death is at thy threshold , and vnpartially knocks at thy doore , dooest thou not wish thou haddest liued with crustes , and beene cloathed with ragges ? Wouldest thou not haue giuen a better welcome to death, if hee had found thee , lying vpon a pallet of straw , and supping of water gruell ; after many painfull nights , and many sides changed in vain ? Yet this beggerly estate thou detestest in health,

and

and pitieſt in others as
truely miſerable : The
ſumme is; A begger wi-
ſheth he might be a Mo-
narch while he liues; and
y^e great Potētare wiſheth
hee had liued a begger,
when hee comes to die:
&, if beggery be to haue
nothing, he ſhall be ſo in
death, though he wiſhed
it not. Nothing, there-
fore, but eternitie can
make a man truely hap-
py; as nothing can make
perfect miſerie but eter-
nitie: for as temporall
good things afflict vs in
their ending, ſo tempo-
rall ſorrowes afford vs

joy in the hope of their
ende: What folly is this
in vs to seeke for our
trouble, to neglect our
happinesse? I can be but
well; and this that I was
well, shall one day bee
griuous: Nothing shall
please me, but that once
I shall bee happy for e-
uer.

10

The eldest of our fore-
fathers liued not so
much as a day to God;
to whome a thousand
yeeres is as no more; we
liue but as an houre to
the day of our forefa-
thers; for if nine hun-
dred

*Time
precious*

dreth and sixty were but
their day, our fourescore
is but as the twelfth part
of it : and yet of this
our houre we liue scarce
a minute to God : For,
take away all that time
that is consumed in slee-
ping, dressing, feeding,
talking, sporting ; of
that little time there can
remain not much more
than nothing : yet the
most seeke pas-times to
hasten it : Those which
seeke to mend the pace
of Time, spurre a run-
ning horse. I had more
neede to redeeme it
with double care and

labor, then to seeke how
to sell it for nothing.

II

Death
to be day
ly expected
had

Each day is a new life,
and an abbridgement of
the whole. I will so liue
as if I accounted euery
day my first, and my last:
as if I began to liue but
then, and should liue no
more afterwards.

12

Honor
and
Charge

777.
Grano ego
honorari.

It was not in vaine,
that the ancient foun-
ders of languages vsed
the same word in many
tongues, to signifie both
Honor and charge; mea-
ning therein to teach vs
the inseparable connexi-

on

on of these two . For
there scarce euer was a-
ny charge without some
opinion of honour: nei-
ther euer was there ho-
nour without a charge;
which two, as they are
not without reason ioy-
ned together in name by
humane institution, so
they are most wisely
coupled together by
God in the disposition of
these worldly estates.
Charge without honor,
to make it amēds, would
bee too toylefome, and
must needes discourage
and overlay a man. Ho-
nour without charge

B 5 would

would bee too pleasant,
and therefore both would
be too much sought af-
ter, and must needes ca-
rie away the mind in the
enjoying it. Now many
dare not bee ambitious,
because of the burden;
chusing rather to liue
obscurely and securely:
And yet on the other
side those that are vnder
it, are refreshed in the
charge with the sweete-
nesse of honour. Seeing
they cannot bee separa-
ted; it is not the worst
estate to want both:
They whome thou en-
uyest for honour, per-
haps

haps enuie thee more for
thy quietnesse.

13

Hee that taketh his
owne cares vpon him-
selfe, loades himselfe in
vaine with an vneasie
burden. The feare of
what may come, expe-
ctation of what will
come, desire of what wil
not come, and inabili-
tie of redressing all these,
must needs breede him
continually torment. I
will cast my cares vp-
on GOD, hee hath
bidden mee: they can-
not hurthim; he can re-
dresse them.

*Cast thy
care vpon
God.*

Our

14

*Age and
youth:*

Our infancie is full of folly; youth, of disorder and toyle; age, of infirmitie; Each time hath his burden, and that which may iustly worke our wearinesse: yet infancie longeth after youth; and youth, after more age; and he that is very old, as he is a child for simplicitie, so he would be for yeeres. I account olde age the best of three; partly, for that it hath passed thorow the folly and disorder of the other; partly, for that the inconueni-

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ences of this are but bodily, with a bettered estate of the minde; and partly, for that it is nearest to dissolution. There is nothing more miserable then an old man that would bee yong againe. It was an answer worthy the commendations, of *Petrarch*, and that which argued a minde truly philosophicall of him, who when his friend bemoned his age appearing in his white temples, telling him he was sorrie to see him looke so olde, replied: Nay, be sory rather
that

that euer I was yong to
be a foole.

15

*Gods will
be done;*

There is not the least
action or euent (what-
euer the vaine Epicures
haue imagined) which is
not ouer-ruled, and dis-
posed by a prouidence:
which is so far from de-
tracting ought from the
maiestie of God, for that
the things are small, as
that there can be no grea-
ter honor to him then to
extend his prouidence &
decree to them because
they are infinite: Neither
doth this hold in naturall
things onely, which are

chai-

chained one to another
by a regular order of suc-
cession; but euen in those
things which fall out by
casualty & imprudence:
whence that worthie fa-
ther, when as his speech
digressed beside his intē-
tiō to a confutatiō of the
errors of the Manichees,
could presētly ghesse, that
in that vnpurposed turn-
ing of it, God intēded the
conuerſion of some vn-
known auditor; as the e-
uēt proued his cōiecture
true ere many dayes: whē
ought fals out cōtrarie to
that I purposed, it shall
content me, that G O D

pur-

purposed it as it is fallen out: So the thing hath attained his owne ende, whiles it missed mine. I know what I would, but GOD knoweth what I should will. It is enough that his will is done, though mine be crossed.

16

*Agaynst
Glaucy
in Sinner.*

It is the most thanklesse office in the world, to be a mans Pandar vnto sin. In other wrongs, one man is a wolfe to another; but in this, a diuell. And, though at the first this damnable seruice cary away reward, yet in conclusion, it is requited

with

with hatred and curses. For, as the sicke man extreemly distasted with a loathsome potion, hateth the very cruze wherein it was brought him; so doeth the conscience, once sound'y detesting sinne, loathe the meanes that induced him to cōmit it. Contrarily, who withstands a man in his prosecution of a sinne, while he doteth vpon it, beares away frownes, and hart-burnings for a time: but when the offending partie comes to himselfe, and right reason, hee recompenseth

his

his former dislike with
so much more loue, and
so many more thankes.
The franticke man re-
turned to his wits, thinks
him his best friend, that
bound him, & beate him
most. I will doe my best
to crosse any man in his
finnes: If I haue not
thankes of him; yet of
my conscience I shall.

17

God must be magnifi-
ed in his verie iudge-
ments: Hee lookes for
praise, not onely for hea-
uen, but for hell also:
His iustice is himselfe, as
well as his mercie. As

heauen

*God's iustice
is his
justice;*

heaven then is for the
prayse of his mercie ; so
hell for the glorie of his
iustice. Wee must there-
fore bee so affected to
iudgements as the au-
thor of them is, who de-
lighteth not in blood as
it makes his creature mi-
serable, but as it makes
his iustice glorious. Eue-
rie true Christian then
must learne to sing that
compound dittie of the
Psalmist : *Of mercie and
iudgement.* It shal not on-
ly ioy mee to see God
gracious and bountifull
in his mercies, & deliue-
rances of his owne ; but

also

also to see him terrible
in vengeance to his ene-
mies. It is no cruelty to
reioyce in iustice. The
foolish mercie of men is
crueltie to God.

18

*Gods ordi-
nary wor-
ke, admi-
rable;*

Rarenesse causeth won-
der, and more then that,
incredulitie, in those
things which in them-
selues are not more ad-
mirable, than the ordi-
narie proceedings of na-
ture. If ablazing starre be
scene in the skie, euerie
man goes forth to gaze;
and spends, euerie eue-
ning, some time in won-
dering at the beames

of

of it. That any foule
should bee bred of cor-
rupted wood resolved
into wormes; or that the
Cameleon should euer
change his colours, and
liue by ayre; that the
Ostrich should digest y-
ron; that the Phoenix
should burne her selfe to
ashes, and from thence
breed a successor; wee
wonder, and can scarce
credite: Other thinges
more vsuall, no lesse mi-
raculous, wee knowe,
and neglect. That there
should bee a birde that
knoweth, and noteth
the houres of day and

night

night, as certainly as any Astronomer by the course of heauen; if we knewe not, who would beleue? Or that the load-stone should by his secret vertue so drawe iron to it selfe, as that a whole chaine of needles should all hang by insensible points at ech other, onely by the influence that it sends downe from the first, if it were not ordinarie, would seeme incredible. Who would beleue when hee sees a foule mounted as hee as his sight can descric it, that there were an en-

gin

gin to be framed, which could fetch it downe into his fist? Yea, to omit infinite examples, that a little despised creature should weaue nets out of her owne entrailes, and in her platformes of building should obserue as iust proportions as the best Geometrician, we would suspect for an vntrueth, if we saw it not dayly practised in our owne windowes. If the Sun should arise but once to the earth, I doubt euery man would be a Persian, and fall downe and worship it : whereas

now

now it riseth and declineth without regard. Extraordinarie euents ech man can wonder at: The frequency of Gods best workes causeth neglect; not that they are euer the worse for commonesse; but because we are soone cloyed with the same conceit, and haue contempt bred in vs through familiaritie. I will learne to note Gods power and wisdom, and to giue him prayse of both, in his ordinarie works: so those things which are but triuiall to the most ignorant, shall be wonders to

me

me; and that not for nine
dayes, but for euer.

19

Those that affect to
tell nouelties and won-
ders fall into many absur-
dities, both in busie en-
quire after matters im-
pertinent, and in a light
credulitie, to what-euer
they heare; and in ficti-
ons of their owne, and
additions of circumstan-
ces, to make their re-
ports the more admired.
I haue noted these men,
not so much wondred at
for their strange stories,
while they are telling, as
derided afterwards, when

C the

the euent hath wrought
 their disprooſe & ſhame.
 I will deale with rumors,
 as graue men doe by
 ſtrange faſhions, take
 them vp when they are
 growen into cōmon uſe
 before; I may belecue,
 but I wil not relate them
 but vnder the name of
 my author; who ſhal ei-
 ther warrant me with de-
 fence, if it be true; or if
 falſe, beare my ſhame.

20

Dreams
 with they
 uſe;

It was a wittie and
 true ſpeech of that ob-
 ſcure *Heraclitus*, that all
 men awaking are in one
 common worlde, but
 when

when we sleep, ech man goes into a feuerall world by himself; which thogh it bee but a world of fancies, yet is the true image of that little worlde, which is in euerie mans heart. For the imaginations of our sleepe, shewe vs what our disposition is awaking. And as many in their dreams reueale those their secrets to others, which they would neuer haue done awake : so all may and doe disclose to themselues in their sleep those secret inclinations, which after much

searching, they could not haue found out waking. I doubt not therefore, but as God heretofore hath taught future things in dreames (which kind of reuelation is now ceased) so still hee reacheth the present estate of the heart this way. Some dreames are from our selues, vaine and idle like our selues; Others are diuine, which teach vs good, or moue vs to good; & others diuelish, which solícite vs to euill. Such answers commonly shal I giue, to any reprobation in the day, as I doe by

night

night. I will not lightly
 passe ouer my verie
 dreams. They shall teach
 me somewhat; so neither
 night nor day shal be spēt
 vnprofitably; y night shal
 teach me what I am; the
 day what I should be.

21

Men make difference
 betwixt seruants, friends,
 and sonnes: Seruants,
 though neer vs in place,
 yet for their inferioritie,
 are not familiar. Friends,
 though by reason of
 their equalitie, and our
 loue, they are familiar;
 yet still wee conceiue of
 them as others from our

*Gods Sir=
 uants,
 friends,
 Sonnes:*

selues: But children we thinke of, affectionately, as the diuided peeces of our owne bodies: But all these are one to God; his seruants are his friends, his friends are his sonnes, his sonnes, his seruants. Manie clayme kinred of GOD, and professe friendship to him; because these are priuiledges without difficultie, and not without honor: all the triall is in seruice. The other are most in affection, and therefore secret, and so may be dissembled; this consisting

sting in action must needs shew it selfe to the eyes of others. Ye are my friends if ye doe whatsoever I commaund you: friendship with God is in seruice, and this seruice is in action. Many weare Gods cloth, that knowe not their Master, that neuer did good chare in his seruice: so that God hath many retainers that weare his Liuerie, for a countenance, neuer waite on him; whom he will neuer owne for seruants either by fauour, or wages; few seruants, and therefore few sonnes.

It is great fauour in God, and great honour to mee, that he will vouchsafe to make mee the lowest drudge in his familie; which place if I had not, and were a Monarch of men, I were accursed. I desire no more but to serue; yet, Lord, thou giuest mee more, to bee thy sonne; I heare *Dauid* say, *Seemeth it a small matter to you, to bee the sonne in lawe to a King?* What is it then, oh what is it, to be the true adopted sonne of the King of glorie? Let mee not now say as *Dauid* of *Saul*, but

as *Sauls* grand-childe to *Dauid*; Oh, what is thy servant, that thou shouldest looke vpon such a dead dogge as I am?

22

I am a stranger here belowe, my home is a-boue; yet I can thinke too well of these foraine vanities, and can not thinke enough of my home. Surely, that is not so farre aboue my head, as my thoughts; neither doth so farre passe me in distance, as in comprehension: and yet I would not stand so much vpon conceiuing, if I could ad-

*meditate
vpon the
joyes of
heauen;*

mire it enough: but my
straight heart is filled
with a little wonder; and
hath no rounge for the
greatest part of glorie
that remaineth. Oh God
what happines hast thou
prepared for thy chosen?
What a purchase was
thi, worthy of the blood
of such a Saviour? As
yet I doe but looke
towards it as farre off:
But it is easie, to see by
the outside how good-
ly it is within. Although
as thine house on earth;
so, that aboue hath more
glorie within than can
bee bewrayed by the

outer

outer appearance. The
outer part of thy Taber-
nacle heere belowe is
but an earthly and base
substance; but within it
is furnished with a li-
ving, spirituall, and hea-
venly guest: so the outer
heavens, though they be
as gold to all other ma-
teriall creatures; yet they
are but drosse to thee:
Yet how are euen the
outmost walles of that
house of thine beautified
with glorious lightes,
whereof euerie one is a
world for bignes, and as
an heauen for goodlines:
Oh teach ~~me~~ by this to

long after, and wonder
at the inner part, before
thou letst me come in to
behold it.

23

*Trust
not in
the world*

Riches or beautie, or
what-euer worldly good
that hath beene, doth but
griue vs; that which is,
doth not satisfie vs; that
which shall be, is vncer-
taine. What folly is it to
trust to any of them?

24

*A good
conscience*

Securitie makes world-
lings merrie: and ther-
fore are they secure, be-
cause they are ignorant.
That is onely solide ioy,
which arise from a re-

olution ; when the hart
hast cast vp a full ac-
count of all causes of dis-
quietnesse , and findeth
the causes of his ioy
more forceable : there-
upon settling it selfe in a
stayed course of reioy-
cing. For, the other, so
soone as sorrow makes it
selfe to bee seene, especi-
ally in an vnexpected
forme, is swallowed vp
in despaire; whereas this
can meet with no occur-
rence, which it hath not
preuented in thought: se-
cunitie & ignorance may
scatter some refuse mor-
sels of ioy, sawced with

much

much bitterness; or may
 bee like some boasting
 housekeeper, which kee-
 peth open doors for one
 day with much cheere, &
 liues staruedly al the yeer
 after. There is no good
 ordinarie but in a good
 conscience. I pitie that vn-
 sound ioy in others, & will
 seek for this sound ioy in
 my selfe. I had rather
 weepe vpon a iust cause,
 than reioyce vniustly.

25

*Loue god
and his*

As loue keeps the
 whole law, so loue onely
 is the breaker of it; being
 the ground, as of all obe-
 dience, so of all sinne; for

whereas

whereas sinne hath beene commonly accounted to haue two rootes, Loue, and Feare; it is plaine, that feare hath his originall from loue, for no man feares to lose ought but what he loues. Here is sinne and righteoufnesse brought both into a short summe, depending both vpon one poore affection: It shall be my onely care therefore to bestowe my loue well; both for obiekt, and measure. All that is good I may loue, but in seuerall degrees; what is simply good, absolutely;

what

what is good by circumstance onely with limitation. There bee these three things that I may loue without exception, God, my neighbour, my soule; yet so as each haue their due places: My body, goods, fame, &c. as seruants to the former. All other things I will either not care for, or hate.

26

*Bafe
Pride*

One would not thinke, that pride, and base mindednesse should so well agree; yea, that they loue so together, that they neuer goe afunder. That

enuie

enuie euer proceedes
from a base minde, is
graunted of all: Now
the proud man, as hee
faine would bee enuied
of others, so hee enuieth
all men. His betters he
enuies, because hee is
not so good as they: He
enuies his inferiours, be-
cause hee feares they
should prooue as good
as he: His equals, be-
cause they are as good
as hee. So vnder a big
lookes, he beares a base
minde, resembling some
Cardinals mule, which
to make vp the traine
beares a costly porte-

mantle,

mātle stuffed with trash. On the contrarie, who is more proud than the basest (The *Cynicke* tramples on *Platoes* pride, but with a worle) especially if hee bee but a little exalted; wherein we see base men so much more hautie, as they haue had lesse before what they might bee proud of. It is iust with God, as the proud man is base in himselfe, so to make him basely esteemed in the eyes of others; and at last to make him base without pride. I will contemne a proud man

because

because hee is base, and
pitie him because hee is
proud.

27

Let me but haue time
to my thoughts; but lea-
sure to thinke of heauen,
& grace to my leasure, &
I can be happie in spite
of the world: Nothing,
but God that giues it, can
bereaue me of grace; and
he will not, for his gifts
are without repentance.
Nothing but death can
abridge mee of time;
and when I begin to
want time to thinke of
heauen, I shall haue eter-

*Grace,
the hap-
piness
thereof*

nall

nall leasure to enioy it.
 I shall bee both wayes
 happy, not from any ver-
 tue of apprehension in
 mee (which haue no
 peere in vnworthinesse)
 but from the glorie of
 that I apprehends wher-
 in the acte and object are
 from the author of hap-
 pinesse. He giues mee
 this glorie, let me giue
 him the glorie of his gift.
 His glorie is my happi-
 nesse, let my glorie bee
 his.

28

*Gods blis
 sing.*

God bestowes fauors
 vpon some in anger; as
 he strikes other some in

loue

loue. The Israelites had better haue wanted their Quailes, then to haue eaten them with such sawce. And sometimes at our instancie remoouing a lesser punishment, leaues a greater, though insensible, in the rouine of it. I will not so much strue against affliction, as displeasure. Let me rather be afflicted in loue, than prosper without it.

29

It is strange that weemen, hauing so continuall vse of God, and being so perpetually beholding to him, should

be

*Gods
Favours*

bee so strange to him,
and so little acquainted
with him: since wee ac-
count it a peruerse na-
ture in any man, that
beeing prouoked with
many kinde offices; re-
fuses the familiaritie of
a worthy friend, which
doeth still seeke it, and
hath deserued it. Whence
it comes that wee are
so loath to thinke of
our dissolution and go-
ing to God: for naturally
where wee are not ac-
quainted, wee list not
to hazard our welcome;
chusing rather to spend
our money at a simple

Inne,

Inne, then to turne in for
a free lodging to an vn-
knowne Host, whome
wee haue onely heard
of, neuer had friend-
ship with; whereas to an
entire friend, whose na-
ture and welcome wee
know, & whom we haue
elsewhere familiarly cō-
uersed withall, we goe as
boldly and willingly as
to our home, knowing
that no houre canne be
unseasonable to such a
one. Whiles on the o-
ther side wee scrape ac-
quaintance with the
world, that neuer did vs
good, euen after many

re-

repulses. I will not liue
with God, and in God,
without his acquaintāce,
knowing it my happi-
nes to haue such a friend.
I will not let one day
passe without some acte
of renewing my familia-
ritie with him, nor giuing
ouer til I haue giuen him
some testimonie of my
loue to him, and ioy in
him; and till he hath left
behind him, some pledge
of his contigned fauour
to mee.

nothing
safe

Men, for the most part,
would neither die nor be

old

old. When we see an aged man that hath ouerliued all the teeth of his gummes, the haire of his head, the sight of his eyes, the taste of his palate, we professe, we would not liue till such a cumbersome age, wherein wee prooue burdens to our dearest friends, and our selues: Yet if it bee put to our choyce what yeer we would die, we euer shift it off till the next; and want not excuses for this prorogation, rather than faile alledging wee would liue to amend; when yet we

D doe

doe but adde more to the heape of our sinnes by continuance. Nature hath nothing to pleade for this folly; but, that Life is sweet: : Wherein we give occasion of renewing that auncient checke, or one not vnlike to it; whereby that primitive vision taxed the timoroulnes of the shrinking Confessors; Yee would neither liue to be old, nor die ere your age: what should I doe with you? The Christian must not thinke it enough to endure the thought of death with patieñce, when

it

it is obtruded vpon him by necessitie; but must voluntarily call it into his mind with ioy; not only abiding it should come, but wishing that it might come, I will not leaue till I can resolute, If I might die to day, not to liue till to morrow.

31

As a true friend is the sweetest contentment in the worlde: so in his qualities, he well resembleth honie, the sweetest of all liquors: Nothing is more sweete to the taste, nothing more sharpe

*True
Friends*

and cleansing, when it meetes with an exulcerate sore. For my selfe, I know I must haue faults; and therefore I care not for that friend, that I shal neuer smart by: For my friends, I know they can not be faultlesse: and therefore as they shal finde me sweet in their prayses and encouragements, so sharpe also in their censure. Either let the abide me no friend to their faults, or no friend to theselues.

32

In all other things we
are

are led by profit; but in the maine matter of all, we shew our selues vtterly vnthriftie; and whiles wee are wise in making good markets in these base commodities, we shewe our selues foolish in the great match of our soules. God and the world come both to one shop, and make profers for our soules. The world like a franke chapman, sayes, All these wil I giue thee, shewing vs his bagges, and promotions, and thrusting them into our hands. God offers a crowne of glorie,

*A worldly
minde*

D 3 which

dove A

st. 100

which yet he tels vs wee must giue him day to performe, and haue nothing in present, but our hope, and some small earnest of the bargaine. Though we know there is no cōparison betwixt these two in value; finding these earthly things vaine, and vnable to giue any contentment; and those other of inualluable worth and benefite: Yet wee had rather take these in hande, than trust GOD on his word for the future; While yet in the same kinde wee chuse rather to take some rich

Lord-

Lordships in reuerſion,
after the long expectati-
on of three liues expired,
than a preſent ſumme
much vnder foote: As
contrarily, when God &
the worlde are ſellers, and
we come to the Mart,
The worlde offers fine
painted wares, but will
not part with them vnder
the price of our torment:
God proclaimes, Come
yee that want, buy for
nought. Now we thriftie
men, that trie all ſhops
for the cheapeſt penni-
worth, reſuſe God, pro-
fering his precious ſmo-
dities for nothing; & pay

an hard price for that which is worse then nothing, painefull. Surely, we are wise for any thing but our soules: and not so wise for the bodie as foolish for them. O Lord, thy payment is sure, and who knowes how present? Take the soule that thou hast both made, and bought. And let me rather giue my life for thy fauour, than take the offers of the world for nothing.

33

knowledge
and love
of God.

There was neuer age that more bragged of knowledge, and yet ne-

uer

uer any that had lesse
soundnesse . Hee that
knowes not God, know-
eth nothing; and he that
loues not God, knowes
him not : For hee is so
sweete , and infinitely
full of delight, that who-
euer knowes him , can-
not chuse but affect him.
The little loue of God
then argues the great ig-
norance euen of those
that professe knowledge.
I will not suffer my affe-
ctions to run before my
knowledge : for then I
shall loue fashionably
onely , because I heare
God is worthy of loue

and so be subiect to relapses : But I will euer lay knowledge as the ground of my loue. So, as I grow in diuine knowledge, I shal still profit in an heauenly zeale.

34

*Pilgrims
appeare
by a man
only.*

Those that trauell in long pilgrimages to the holy Land, what a number of wearie pases they measure ? what a number of hard lodgings, and knowen daungers they passe ? and at last when they are come within view of their iourneyes end, what a large tribute pay they at the *Pisan*

Castle

Castle, to the Turkes?
And when they are
come thither, what
see they but the bare
Sepulchre wherein their
Saviour lay? and the
earth that hee trode vpon,
to the increase of a
carnall deuotion? What
labour should I willingly
vndertake in my iourney
to the true Land of
promise, the celestially
Ierusalem; where I shall
see and enioy my Saviour
himselfe? What
tribute of paine or death
should I refuse to pay
for my enterance, not
into his Sepulchre,

but

but his palace of glorie;
and that not to looke vp-
on, but to possesse it.

35

Exhorta-
tion and
Doctrines
to be iyn-
ed

Those that are all in
exhortation, no whit in
doctrines, are like to them
that snuffe the candle, but
powre not in oyle. A-
gaine, those that are all
in doctrine, nothing in
exhortation, drowne the
wike in oyle, but light it
not; making it fit for vse,
if it had fire put to it; but
as it is, rather capable of
good, than profitable in
present; Doctrine, with-
out exhortation, makes
men all braine, no heart.

Ex-

Exhortation, without doctrine, makes the heart full, leaues the braine emptie. Both together make a man: One makes a man wise; the other good. One serues that wee may know our dutie, the other that wee may perfourme it. I will labour in both: but I know not in whether more. Men cannot practise, vnlesse they know; and they know in vaine, if they practise not. There be two things in euerie good worke; Honour and profite. The later God bestowes vp-

*The glory
of our good
actions due
to God,*

on vs, the former hee
keepe to himselfe. The
profit of our workes re-
doundeth not to God. My
wel-doing extendeth not
to thee. The honour of
our worke may not be al-
lowed vs. My glorie I wil
not giue to another. I wil
not abridge God of his
part, that he may not be-
reave me of mine.

37

The proud man hath
no God; the enuious
man hath no neighbour;
the angrie man hath not
himselfe. What can that
man haue, that wants
himselfe? What is a man

better,

Against
Pride, En-
uie & Wrath

better, if he haue himself,
want all others? What
is hee the neerer, if hee
haue himselfe, and o-
thers, and yet want God?
What good is it then to
be a man, if hee be ei-
ther wrathfull, proud, or
enuious?

38

Man that was once the
soueraigne Lord of all
creatures, whō they ser-
uiceable attended at all
turnes, is now sent to the
very basest of al creatures
to learne good qualities,
Goe to the Pismire, &c.
And sees y most contēp-
tible creatures preferr'd

*man
Fall how
great.*

before

before him : The Asse knoweth his owner; wherein we, like the miserable heire of some great Peer, whose house is decayed through the treason of our progenitors, heare and see what Honours and Lordships we should haue had; but nowe finde our selues below many of the vulgar : we haue not so much cause of exaltation, that we are men, and not beasts; as we haue of humiliation, in thinking how much wee were once better then we are, and that nowe in many

due-

dueties we are men inferior to beastes: so as those whome wee contemne, if they had our reason, might more iustly contemne vs; and as they are, may teach vs by their example, and do condemne vs by their practise.

39

an The idle man is the diuels cushion, on which he taketh his free ease: who as he is vncapable of any good, so he is fitly disposed for all euill motions. The standing water soone stinketh; whereas the current euer keeps

*Against
Idleness*

cleere

cleere and cleanly : conueying down all noyſom matter that might infect it, by the force of his ſtreame . If I doe but little good to others by my endeouours , yet this is great good to mee, that by my labour I keepe my ſelfe from hurt.

40

The ſoule
to be more
reſſerued
than y^e Bo
die

There can bee no neerer coniunction in nature, than is betwixt the bodie and the ſoule: yet theſe two are of ſo contrarie diſpoſition, that as it falls out in an ill matched man and wife, thoſe ſeruants which the

one

one likes best are most
dispraised of the other;
so heere, one still takes
part against the other
in their choice: What
benefits the one, is the
hurt of the other. The
glutting of the bodie
pines the soule; and the
soule thrives best when
the bodie is pinched.
Who can wonder, that
there is such faction, a-
mongst others, that sees
so much in his verie selfe?
True wisdom is to take,
not with the stronger, as
the fashion of the world
is, but with the better:
following herein, not v-

surped

surped power, but iustice. It is not hard to discern, whose the right is; whether the servant should rule or the mistress. I will labour to make & keepe the peace, by giuing each part his owne indifferently: but if more be affected with an ambitious contention, I will rather beate *Hagar* out of doors, than shee shall over-rule her mistresse.

41

A foule
not only
prays
but disprays
vayse

I see iron first heated red hote in the fire, and after beaten and hardened with colde water.

also vpi in occasion

Thus

Thus will I deale with an
offending friend : first
beat him with deserved
prayse of his vertue, and
then beat vpon him, and
coole him with repre-
hension : so good nurses
when their children are
fallen, first take them vp
and speake them faire,
chide them afterwards :
Gentle speach is a good
preparatiue for rigor; He
shall see that I loue him,
by my approbation; and
that I loue not his faults,
by my reproofe. If hee
loue himselfe, hee will
loue thole that mislike
his vices ; and if he loue

thus

not

not himselfe, it matters
not whether he loue me.

42

Every man
a man
unlike God

The liker we are to God,
which is the best & only
good, the better & hap-
pier we must needs be.
All sins make vs vnlike
him, as being contrary to
his perfect holinesse: but
some shew more direct
contrarietie: such is enuy.
For, whereas God bring-
eth good out of euill; the
enuious man fetcheth e-
uill out of good; wherein
also his sin proues a kind
of punishment: for wher-
as to good men euil
things work together to

their

their goods contrarily to
the enuious, good things
work together to their e-
uil. The euil, in any man,
though neuer so prospe-
rous, I will not enuy, but
pittie: The good graces
I will not repine at, but
holily emulate; reioycing
that they are so good:
but grieuing that I am no
better.

43

The couetous man is
like a Spider, as in this
that he doth nothing but
lay his nets to catch eue-
ry flie, gaping onely for
a bootie of gaine; so yet
more in that whiles he
makes

vanity
of Cour-
tesans

makes nets for these flies,
 he consumeth his owne
 bowels: so that which is
 his life is his death. If
 there be any creature
 miserable, it is he; and
 yet he is least to bee piti-
 ed, becaue he makes
 himselfe miserable; such
 as he is, I will account
 him, and will therefore
 sweepe downe his webs
 and hate his poyson.

44

In heaven there is all
 life, and no dying; in hell
 is all death and no life;
 In earth there is both li-
 uing and dying; which,
 as it is betwixt both, so

Earth, Hell
 and Hea-
 ven compa-
 red.

it prepares for both. So
that he which here be-
lowe dies to sin, doth af-
ter liue in heauen; and
contrarily hee that liues
in sinne vpon earth dies in
hell afterwards. What
if I haue no part of ioy
here below, but still suc-
cession of afflictions?
The wicked haue no part
in heauen, and yet they
enioy the earth with
pleasure: I would not
change portions with
them. I reioyce, that
seeing I cannot haue
both, yet I haue the bet-
ter. O Lord, let me passe
both my deaths here vp-

on earth. I care not how
I live or die, so I may
haue nothing but life
to looke for in another
world.

45

*Inheri-
in God how
comfortable*

The concept of pro-
prietie hardens a man a-
gainst many inconueni-
ences, and addeth much
to our pleasure: The
mother abides many vn-
quiet nights, many pain-
full throwes, and vnplea-
sant sauors of her child,
vpon this thought, It is
my owne. The indulgent
father magnifies that in
his own sonne, which he
would scarce like in a

stran-

stranger. The want of this to God-ward makes vs so subiect to discontentment, & cooleth our delight in him, because we think of him aloofe, as one in whō we are not interessed : If wee could thinke, It is my God that cheereth mee with his presence, and blessings, while I prosper; that afflicteth mee in loue, when I am dejected; my Sauour is at Gods right hand: my Angels stand in his presence, It could not be, but Gods fauour would bee sweeter, his chastisements more easie, his

benefits more effectuall.
I am not my own, while
God is not mine : and
while he is mine , since I
do possesse him, I wil en-
ioy him.

46

*Toward
ness of man
nature in
longing or
loathing.*

Nature is of her owne
inclination toward , im-
portunately longing af-
ter that which is denied
her ; and scornfull of
what she may haue . If it
were appointed that we
should liue alwaies vpon
earth , how extreemly
would wee exclaime of
wearinesse , and wish ra-
ther that we were not ?
Now it is appointed we

shall

shal live here but awhile,
and then giue roome to
our successors, each one
affects a kind of eternitie
vpon earth. I will labour
to tame this peeuish and
fullen humor of nature,
& will like that best that
must be.

47

All true earthly plea-
sure forsooke man when
hee forsooke his creator;
what honest and holy
delight he before tooke
in the duetifull seruices
of the obsequious crea-
tures; in the contempla-
tion of that admirable
varietie, and strangenes

E 3 of

of their properties ; in seeing their sweete accordance with each other , and all with himselfe ? Nowe most of our pleasure is to set one creature together by the eares with another ; sporting our selues onely with that deformitie , which was bred through our owne fault. Yea, there haue been, that haue delighted to see one man spill anothers blood vpon the sand ; and haue shouted for ioy at the sight of that slaughter, which hath fallen out vpon

no other quarell but
 the pleasure of the be-
 holders : I doubt not
 but as wee solace our
 selues in the discorde
 of the inferiour crea-
 tures ; so the euill spi-
 rits sporte themselves
 in our dissensions. There
 are better qualities of
 the Creature, which we
 passe over without plea-
 sure. In recreations,
 I will choose those
 which are of best ex-
 ample and best vse ; see-
 king those by which I
 may not onely bee the
 merryer , but the bet-
 ter.

*Recre-
ation*

48

no wil
to vnder
stand.

There is no want for which a man may not find a remedy in himself. Doe I want riches? He that desires but little, cannot want much. Doe I want friends? If I loue God enough, & my selfe but enough, it matters not. Doe I want health? If I want it but a little, & recover, I shall esteeme it the more, because I wanted. If I be long sicke and vnrecoverably, I shall be the fitter and willing to die; & my paine is so much lesse sharpe, by how much more it

lin-

lingreth . Doe I want
 maintenance ? A little
 and course will content
 nature . Let my minde
 bee no more ambitious
 then my backe and belly.
 I can hardly complaine
 of too little. Doe I want
 sleepe? I am going whi-
 ther there is no vse of
 sleepe: where all rest, and
 sleepe now. Doe I want
 childrē? Many that have
 them, wish they wanted:
 It is better to be child-
 lesse, than crossed with
 their miscarriage . Doe I
 want learning ? Hee
 hath none that sayth he
 hath enough . The next

way to get more, is to finde thou wantest. There is remedie for all wants in our selues, sauing onely for want of grace: and that, a man cannot so much as see and complaine that hee wants, but from aboue.

49

To make
benefit of
another's
Enuy.

Euerie vertuous action (like the Sunne eclipsed) hath a double shadowe; according to the diuers aspects of the beholders: one of glorie, the other of enuie. Glorie followes vpon good deserts; Enuie vpon glorie.

rie. Hee that is enuyed
may thinke himselfe
well: for hee that en-
uies him, thinkes him
more then well: I know
no vice in another, wher-
of a man may make
so good and comforta-
ble vse to himselfe.
There would bee no
shadow if there were
no light.

50
In meddling with the
faulces of friendes, I
haue obserued many
wrongfull courses; what
for feare, or selfe-loue, or
indiscretion: some I haue

scene

Chirurgians
for
ulcers

seen, like vnmercifull and
couetous Chirurgians,
keepe the wound rawe,
which they might haue
seasonably remedied, for
their owne gaine: Others
that haue layd healing
plaisters to skin it aloft,
when there hath beene
more need of corrosiues
to eate out the dead flesh
within: Others, that
haue galled and drawen
when there hath beene
nothing but solid flesh,
that hath wanted onely
filling vp. Others that
haue healed the sore, but
left an vnlighty scarre of
discredite behind them:

He

He that wou'd do good this waye must haue fidelitie, courage, discretion, patience. Fidelity, not to beare with; courage, to reprocue them; discretion, to reprocue them well; patience, to abide the leasure of amendment; making much of good beginnings, and putting vp many repulses, bearing with many weakenesses; still hoping; stil sollicitings; as knowing that those who haue beene long v-sed to setters cannot but halt a while, whē they are taken off.

God

51

*Little time
right spent
to the glorie
of our
God.*

*He hath
made all
the world
yea the
least part
professe
him to be
their God
and Saviour*

God hath made all the worlde, and yet what a little part of it is his? Diuide the worlde into foure parts; but one, and the least containeth all that is worthy the name of Christendome? The rest ouerwhelmed with Turcisme, and Paganisme: And of this least part, the greater halfe yet holding aright concerning God and their Sauour in some common principles, overthrow the truth in their conclusions; and so leaue the lesser part of the least

part

part for God. Yet lowers
of those that hold aright
concerning Christ, how
fewe are there, that doe
otherwise then fashio-
nably professe him? And
of those that doe serious-
ly professe him, howe
fewe are there that in
their liues deny him not,
liuing worthy of so glo-
rious a calling? Where-
in I doe not pitie God,
who wil haue glory even
of those that are not his:
I pittie miserable men
that doe reiect their Cre-
ator and Redeemer, and
themselues in him. And I
enuie Satā, that he ruleth

to large. Since God hath
so few, I will bee more
thankfull that hee hath
vouchsafed mee one of
his; and be the more zea-
lous of glorifying him,
because wee haue but a
few fellowes.

52

*Nothing
sweeter
than this
use.*

As those that haue ta-
sted of some delicate
dish, finde other plaine
dishes but vnpleasant; so
it fareth with those
which haue once tasted
of heauenly things, they
cannot but contemne the
best worldly pleasures:
As therefore some dain-
tie guest knowing there

is so pleasant fare to come, I will reserve my appetite for it, and not suffer my selfe cloyed with the course diet of the world.

53

I finde many places where God hath vsed the hand of good Angels for the punishment of the wicked; but neuer could yet finde one wherein he employed, an euill Angel in any direct good to his children. Indirect I finde many, if not all, through the power of him that brings light out of darkenesse, and turnes

*Trust not
wicked
men
words.*

their

their euill to our good:
In this choyce G O D
would and must be imi-
tated. From an euill spi-
rit I dare not receiue
ought, if neuer so good;
I will receiue as little as I
may from a wicked man.
If he were as perfectly
euill as the other, I durst
receiue nothings; I had
rather hunger, then wil-
fully dippe my hand in
a wicked mans dish.

54

We are ready to con-
demne others for that
which is as eminently
faultrie in our selues. If

one

one blinde man rush vp-
 on another in the way;
 either complaines of o-
 thers blindnesse, neither
 of his owne. I haue heard
 those which haue had
 most corrupt lungs com-
 playne of the vnsauorie
 breath of others. The
 reason is, because the
 minde casteth altoge-
 ther outward, and re-
 flecteth not into it selfe.
 Yet it is more shamefull
 to be either ignorant of,
 or fauorable to our own
 imperfections. I will cen-
 sure others vices feare-
 fully, my own cōfidently,
 because I know the; and

*Nosce
 teipsum
 per hunc
 alium*

*in sty
 in d. m. h.
 d. m. h. d. m. h.
 d. m. h. d. m. h.
 d. m. h. d. m. h.*

those

those I know not I will suspect.

55

*He is
Humble
that thin-
keth he
not better
than other*

He is a verie humble man that thinks not himselfe better then some others; and hee is verie meane, whome some others doe not account better than themselves: so that vessell that seemed very small vpon the maine, seemes a tall ship vpon the Thames. As there are many better for estate then my selfe, so there are some worse; and if I were yet worse, yet would there be some lower: and if I were so

low

low that I accounted my
selfe the worst of all; yet
some would accoūt the-
selues in worse case. A
mans opiniō is in others;
his being is in himselfe.
Let me know my self, let
other ghesse at me. Let
others either enuy or
pitie me, I care not so
long as I enioy my selfe.

56

He can neuer wonder
enough at Gods worke-
manship that knowes
not the frame of the
world: for he can neuer
elcōceiue of the huge-
nes, & strange proporti-
on of the creatures. And

he

neuer
guy
learne
to know
G. Work
before the
Cant at
Speck

he that knowes this can
neuer wonder more, at
any thing else. I will
learne to knowe, that I
may admire; and by
that little I knowe, I will
more wonder at that I
know not.

57

There is nothing be-
lowe, but toyling, grie-
uing, wishing, hoping,
fearing; and wearinesse
in all these. What fooles
are wee to bee besotted
with the loue of our own
trouble, and to hate our
libertie and rest? The loue
of misery is much worse
than miserie it selfe. Wee

must

*Crosse
belowe
Crosse
above*

must first pray, that God would make vs wise, before wee can wish hee would make vs happy.

58

If a man referre all things to himselfe, no thing seemes enough: If all things to GOD, any measure will content him of earthly things; but in grace hee is insatiable: worldlings serue themselves altogether in GOD, making Religion but to serue their turns, as a colour of their ambition, and couetousnes: The Christian seeks GOD onely in seeking

him-

*Looke for
God in all*

himselfe, vsing all other things but as subordinately to him; not caring whether himselfe win or lose, so that God may win glory in both. I will not suffer mine eyes and mind to be bounded with these visible things; but will looke through all these matters, at GOD which is the vtmost scope of them: accounting them onely as a through-fare to passe by, not as an habitation to rest in.

59

He is wealthy enough that wanteth not: He is

great

great enough, that is his
owne master: He is hap-
py enough, that liues to
dye well. Other things
I will not care for; nor
too much for these, saue
onely for the last which
alone can admit of no
immoderation.

60

A man of extraordi-
nary parts makes him-
selfe by strange and sin-
gular behiour more
admired; which if a man
of but common faculty
doe imitate, hee makes
himselfe ridiculous: for
that which is construed
as naturall to the one, is

F de-

descried to be affected in the other. And there is nothing forced by affectation can bee comely. I will euer strive to go in the common roade: so while I am not notable, I shall not bee notorious.

61

Gold is the best metall, & for the puritie not subiect to rust, as all others; and yet the best gold hath some drossie. I esteeme not that man that hath no faults; I like him well that hath but a fewe, and those not great.

*No thing
pure & cleere.*

Ma-

62

Many a man marres a
 good estate, for want
 of skill to proportion
 his carriage answerably
 to his abilitie. A little
 sayle to a large vessell
 rides no way, though
 the winde bee faire; A
 large sayle to a little
 Barke drownes it; A top-
 sayle to a ship of meane
 burdien in a rough wea-
 ther is dangerous; A
 lowe sayle in an easie
 gale, yeelds little aduan-
 tage: This disproportion
 causeth some to liue
 miserably in a good e-
 state; and some to make a

Forst.
Same
Secondly
Speed.

F 2

good

good estate miserable. I
will first knowe what I
may doe for safety, and
then I will trie what I
can doe for speede.

63

*Riches
making
Temporary
Friends*

The rich man hath
many friends; although
in truth riches haue the,
and not the man. As the
Assse, that carried the E-
gyptian Goddesse, had
many bowed knees, yet
not to the beast, but to
the burden. For, separate
the riches from the per-
son, and thou shalt see
friendship leaue the man,
& follow that which was
euer her obiekt : while

he may command, and can either giue, or control, he hath attendance, and profer of loue at all hāds; but which of these dares acknowledge him, when hee is going to prison for debt? Then these Waspes, that made such musick about this Gally-pot, shew plainly that they came onely for the hony that was in it. This is the miserie of the wealthy, that they cannot knowe their friendes: Whereas those that loue the poore man, loue him for himselfe. Hee that would chuse a true friēd,

must search out one that is neither couetous nor ambitious; for such a one loues but himself in thee. And if it be rare to finde any not infected with these qualities, the best is to entertaine all, and trust few.

64

*Swill and
good things
come on
like
jaundie.*

That which the French Prouerbe hath of sicknesses, is true of all euils, that they come on horsebacke, and go away on foot: We haue oft seen a sudden fall, or one meales surfet hath stuck by many to their graues: where- as pleasures come like

oxen

oxen, slowe and heauily;
and goe away like post-
horses, vpon the spurre.
Sorowes, because they
are lingering guests, I
will entertaine but mo-
derately; knowing that
the more they are made
of, the longer they will
continue: And for plea-
sures, because they stay
not, and doe but call to
drinke at my doore, I wil
use them as passengers,
with sleight respect. Hee
is his owne best friend,
that makes least of both
of them.

65

It is indeed more com-

E 4

men-

more likely
 said to be
 and then
 to follow

How to
 follow
 good
 men.

And how
 not

mendable to give good
 example, than to take it;
 yet imitation, how-euer
 in ciuil matters it be con-
 demned of seruilitie, in
 Christiā practise hath his
 due praise; and though it
 be more naturall for be-
 ginners at their first imi-
 tation, that cannot swim
 without bladders, yet the
 best proficient shall see e-
 uer some higher steps of
 those that haue gone to
 heauen before him, wor-
 thie of his tracing: wher-
 in much caution must
 be had, that we follow
 good men, and in good:
 Good men, for if wee

pro-

propound imperfect patterns to our selues, wee shall be constrained first to vnlearne those ill habits we haue got by their imitation, before we can be capable of good : so besides the losse of labor, we are further off from our end: In good; for, that a man should be so wedded to any mans person, that hee can make no separation from his infirmities, is both absurdly seruile and vnchristian. He therefore that would follow well, must know to distinguish well, betwixt good men and euill,

betwixt good men and better, betwixt good qualities and infirmities. Why hath God giuen me educatiō not in a desert alone, but in the cōpany of good & vertuous men; but that by y^e sight of their good carriage I should better my owne? Why should we haue interest in the vices of men and not in their vertues? And although precepts be surer, yet a good mans action is according to precept, yea, is a precept it self. The Psalmist compares the law of God to a lanterne; good exāple beares

beares it. It is safe following him that carries the light. If hee walke without the light, hee shall walke without me.

66

As there is one cōmon end to all good men, saluatiō; and one author of it, Christ. So there is but one way to it, dooing well, and suffering euill. Doing well (me thinks) is like the Zodiack in the heauen, the hie-way of the Sun, through which it dayly passeth; suffering euill is like the Eclipticke line that goes through the midst of it.

*the first
and
the
second
the
third
the
fourth
the
fifth
the
sixth
the
seventh
the
eighth
the
ninth
the
tenth
the
eleventh
the
twelfth*

The

The rule of doing well, the law of God, is vni-forme and eternall; and the copies of suffering euill in ail times agree with the originall; No man can either doe well, or suffer ill without an example: Are we lawen in pieces? so was *Esay*; Are we headed? so *Iohn Baptist*; Crucified? so *Peter*; Throwen to wild beasts? so *Daniel*; Into the fornace? so the three children; Stoned? so *Steuen*; Banished? so the beloued disciple. Burnt? so millions of Martyrs; Defamed and slandered?

what

what good man euer
was not; It were easie
to bee endlesse both in
torments and sufferers:
whereof each hath be-
gunne to other, all to
vs. I may not hope to
speede better than the
best Christians; I cannot
feare to fare worse. It is
no matter which way I
goe, so I come to heauen.

67

There is nothing be-
side life of this nature,
that it is diminished by
addition. Euery moment
wee liue longer then o-
ther, and each moment
that we liue longer is so

much

*So nothing
in nature
decreases
God's work
in us
sets.*

much take out of our life. It increaseth and diminisheth onely by minutes; and therefore is not perceived: The shorter steppes it taketh, the more sliely it passeth. Time shall not so steale vpon me that I shall not discern it, and catch it by the fore-lokes; nor so steale from mee, that it shall carrie with it no witnesse of his passage in my proficiencie.

68

The prodigall man, while hee spendeth, is magnified; when hee is spent, is pitied: and that

is

is all his recompence for
his lausht Patrimonie.
The couetous man is
grudged while he liues,
and his death is reioyced
at: for, when he endes,
his riches begin to bee
goods. Hee that wisely
keepe the meane be-
twene both, liueth wel,
and heares well; neither
repined at by the needie,
nor pitied by greater
men. I would so manage
these worldly commodi-
ties, as accounting them
mine to dispose, others to
partake of.

69

A good name (if any
earthly

Great
of my
Lyall
Country
and wife
Suffered

Good name
is worth
feeling

earthly thing) is worth seeking, worth striving for; yet to affect a bare name, when we deserue either ill, or nothing, is but a proud hypocrisie: And to be puffed vp with the wrongful estimation of others mis-taking our worth, is an idle and ridiculous pride. Thou art well spoken of vpon no desert: what then? Thou hast deceiued thy neighbours, they one another; & al of the haue deceiued thee: for thou madest the think of thee otherwise than thou art; and they haue made thee thinke of

thy

thy selfe as thou art accounted : The deceite came frō thee, the shame will ende in thee . I will account no wrong greater, than for a man to esteeme and report mee aboue that I am; not reioycing in that I am well thought of, but in that I am such as I am esteemed.

70

It was a speech worthy the commendation, & frequent remembrance of so diuine a Bishop as *Augustine*, which is reported of an aged father in his time; who when

We must
die
not, not

his

his friendes comforted him on his sicke bed, and told him, they hoped he should recouer, answered; If I shall not die at all, well: but if euer, why not now? Surely, it is folly what we must doe to do vnwillingly. I will neuer thinke my soule in good case, so long as I am loth to thinke of dying; and will make this my comfort; Not, I shall yet liue longer, but I shall yet do more good.

71

*Excellent
varies
excellence
faults* Excesses are neuer alone: Commonly those that haue excellēt parts, haue

haue some extreemly vicious qualities : great wits haue great errors, & great estates haue great cares : whereas mediocrity of gifts or of estate, hath vsually but easie inconueniences : Else the excellent would not knowe themselves, and the meane would bee too much dejected. Now those whom we admire for their faculties, wee pity for their infirmities; and those which finde themselves but of the ordinarie pitch, ioy that as their vertues so their vices are not eminent.

So the highest haue a
blemished glorie, and the
meane are contentedly
secure. I wil magnifie the
highest, but affect the
meane.

72

*Seem not all
to all with
thy face
what there
is in thy
heart.*

The body is the case,
or sheath of the minde:
yet as naturally it hideth
it; so it doth also many
times discover it: For al-
though the forehead,
eyes, and frame of the
countenance doe some-
times belie the dispositi-
on of the heart, yet most
cōmonly they giue true
generall verdicts. An an-
grie map browes are

bent

bent together, & his eyes
sparkle with rage, which
when he is well pleased,
looke smooth & cheare-
fully. Envy hath one look;
desire another; sorow yet
another; contentment, a
fourth, different from all
the rest. To shewe no
passion is too Stoicall, to
shew all is impotent; to
shew other than we feel,
hypocriticall. The face
& gesture do but write,
and make commentaries
vpon the heart. I wil first
endeuor so to frame and
order that, as not to en-
tertain any passion, but
what I need not care to

haue layed open to the worlde : and therefore will first see that the Text be good ; then that the glosse bee true ; and lastly that it be sparing. To what ende hath God so walled in the heart , if I should let euerie mans eyes into it by my countenance?

73.

There is no publique actiō which the world is not ready to scan ; there is no action so priuate, which the euil spirits are not witnesses of : I wil endeavor so to liue, as knowing that I am euer in the

eyes

*Line as
amongst
habits*

eyes of mine enemies.

74

When we our selues,
and all other vices are
olde, then couetousnes a-
lone is yong, and at his
best age. This vice loues
to dwell in an olde rui-
nous cotage : Yet that
age can haue no such ho-
nest colour for niggard-
lines, & insatiable desire.
A young man might
plead the vncertaintie of
his estate, & doubt of his
future need ; but an olde
man sees his set period
before him. Since this hu-
mor is so necessarily an-
nexed to this age, I will

turne

*(Can Vice
be chas'd
bestial -
fuerit
la senectute
fit iuuent
Hic
Sera: 7*

turne it the right way,
and nourish it in my self.
The older I growe, the
more couetous I will be;
but of the riches, not of
the world that I am lea-
uing, but of the world I
am entring into. It is
good coueting what I
may haue, and cannot
leauce behind me.

75

There is a mutuall ha-
tred betwixt a Christian,
and the world: for on the
one side, the loue of the
worlde is enmitie with
God; and Gods children
cannot but take their fa-
thers part. On the other,

The

The world hates you because it hated mee first. But the hatred of the good man to the wicked is not so extream, as that wherewith hee is hated. For, the Christian hates euer with commiseration and loue of that good hee sees in the worst; knowing that the essence of the very diuels is good and that the lewdest man hath some excellēt parts of nature, or common graces of the Spirit of God, which hee warily singleth out in his affection. But the wicked man hates him for goodnes,

*at Cain
Gal. 3. 12*

G and

and therefore findes nothing in himselfe to moderate his detestation. There can bee no better Musicke in my eare than the discorde of the wicked. If he like me, I am afraid he spies some qualitie in me like to his own. If hee sawe nothing but goodnes, he could not loue me, and be bad himselfe. It was a iust doubt of *Phocion*, who when the people praysed him, asked, What euill haue I done? I will strue to deserue ill of none: but not deseruing ill, it shall not grieue mee to heare

ill

ill of those that are euil. I knowe no greater argumēt of goodnes, than the hatred of a wicked man.

76

A man that comes hungry to his meale, feedes heartily on the meate set before him, not regarding the metal, or form of the platter, wherein it is serued; who afterwards when his stomack is satisfied, begins to play with the dish, or to read sentences on his trécher. Those auditors which can finde nothing to doe, but note elegant words and phrases, or rhetorical colours,

A right Auditor regards the matter more than the rhetorical words

or perhaps an ill grace of
gesture in a pithie and
materiall speach, argue
themselves full ere they
came to the feast: and
therefore goe away with
a little pleasure, no profit.
In hearing others, my
onely intention shall bee
to feede my minde with
solide matter: if my care
can get ought by the
way, I wil not grudge it,
but I will not intend it.

77

The ioy of a Christian
in these worldly things
is limited, and ever awed
with feare of excesse, but
recompensed abundant-

ly

ly with his spirituall
 mirth: wheras the world-
 ling giues the raines to
 his minde, and powres
 himselfe out into plea-
 sure, fearing only that he
 shall not ioy enough. He
 that is but halfe a Christi-
 an, liues most misera-
 bly; for he neither enioy-
 eth God, nor the world.
 Not God, because hee
 hath not grace enogh to
 make him his own: Not
 the world, because hee
 hath some taste of grace;
 enogh to shew him the
 vanitie and sinne of his
 pleasures. So the sound
 Christiā hath his heauen

*The ioy
 of a Chri-
 stian.
 And of a
 worldly
 And of a
 halfe Ch-
 ristian is
 different*

aboute, the worldling
here below; the vnsettled
Christian no where.

78

Good deeds are verie
fruitfull; and not so much
of their nature, as of
Gods blessing, multipli-
able: We thinke ten in the
hundred extreame and
biting vsurie; God giues
vs more than an hundred
for tenne: Yea, aboute
the increase of the graine
which wee commend
most for multiplication.
For out of one good ac-
tion of ours, God pro-
duceth a thousand; the
haruest whereof is per-
petuall:

*Good
deeds
are very
profitable*

petu
full a
Patri
suffr
tyrs
good
ages
For
vertu
are p
to th
emp
they
all t
crow
deed
ren
wou
for t
own

petuall : Euē the faith-
full actions of the olde
Patriarkes, the constant
suffrings of ancient Mar-
tyrs liue still, and still doe
good to all successions of
ages by their example.
For publique actions of
vertue, besides that they
are presently comfortable
to the doers, are also ex-
emplary to others : & as
they are more benefici-
all to others, so are more
crowned in vs. If good
deedes were vterly bar-
ren & incommodious, I
would seeke after them
for the cōscience of their
own goodnes: how much

more shall i now be encouraged to performe them, for that they are so profitable both to my selfe, and to others, and to mee in others? My principall care shall be, that while my soule lives in glorie in heauen, my good actions may live vpon earth, and that they may be put into the bank and multiplie, while my body lies in the graue and consumeth.

79

*A Christian
is a Vine*

A Christian for the sweete fruit he beares to God and men, is compared to the noblest of all

plants

plants, the Vine. Now as the most generous Vine if it bee not pruned, runs out into many superfluous stemmes, & growes at last weake & fruitlesse: so doeth the best man if he be not cut short of his desires, and pruned with afflictions. If it be painefull to bleede, it is worse to wither. Let me be pruned that I may growe, rather than cut vp to burne.

80

Those, that do but superficially taste of diuine knowledge, finde little sweetnesse in it; and are readie for the vnpleasant

G 5

relish

*These
may be
a con-
stant
sailing
if you
will see
a good
coast.*

rellishe to abhorre it :
whereas if they would
dive deepe into this sea,
they should finde freshe
water neere to the bot-
tome : That it saavors not
well at the first , is the
fault not of it, but of the
distempered palate that
tastes it. Good metals
& minerals are not found
close vnder the skinne of
the earth , but belowe in
the bowelles of it : No
good Miner casts awaie
his mattocke because hee
findes a veyne of rough
clay, or a shelve of stone;
but still delueth lower,
& passing through many
changes

changes of soile, at last comes to his rich treasure. We are too soone discouraged in our spirituall gaines. I will still perseuere to seeke; hardening my selfe against all difficultie. There is comfort euen in seeking, hope; & ther is ioy in hoping, good successe; & in that successe, is happines.

81

Hee that hath any experience in spirituall matters, knowes that Sathan is euer more violent at the last; then raging most furiously, when he knows hee shall rage but a

while

Sathan is
mightily
violent
at the
last;
but again
the whole
body of
the church
is weary
while
speciall
members
of the

while. Hence of the persecutions of the first Church, the tenth and last vnder *Dioclesian*, and *Maximinian*, and those other five tyrants, was the bloodiest Hence this age is the most dissolute, because neereſt the conclusion. And as this is his course in the vniuerſall assaults of the whole Church: ſo it is the ſame in his conflicts with eue-ry Christian ſoule. Like a ſubtil orator hee reſerues his ſtrongeſt force till the ſtutting vp: And therefore miſerable is the ſollie of thoſe men who

deferre

deferre their repentance till then; when their onset shall bee most sharpe, and they through paine of bodie, and perplexednesse of minde, shall be least able to resist. Those that haue long furnished themselves with spirituall munition, finde worke enough in this extreame brunt of tentation: how then should the carelesse man, that with the helpe of al opportunities could not find grace to repent, hope to atchieue it at the last gaspe, against greater force, with lesse means, more distraction,

no leasure? Wise princes vse to prepare tenne yeeres before, for a fielde of one day: I wili enery day lay vp somewhat for my last. If I win that skirmish, I haue enough. The first & second blowe begin the battel, but the last only wins it.

82

*A wise
and a foole
are not
alline
to be
discerned*

I obserue three seasons wherein a wise man differs not from a foole; In his infancy, in sleepe, and in silence: For in the two former wee are all fooles; and in silence

all

all are wise. In the two former yet, there may bee concealment of folly; but the tongue is a blabbe: there cannot bee anie kinde of folly, either simple, or wicked, in the heart, but the tongue will bewraie it. Hee cannot bee wise that speakes much, or without sense, or out of season: nor hee known for a foole that sayes nothing. It is a great miserie to bee a foole: but this is yet greater, that a man cannot bee a foole, but hee must shew it. It were well for

such

such a one, if he could be taught to keepe close his foolishnesse : but then there should be no fools. I haue heard some (which haue scorned the opinion of folly in themselves) for a speech wherein they haue hoped to shew most wit, censured of follie, by him that hath thought himselfe wiser : and another, hearing his sentence againe, hath condemned him for want of wit in censuring. Surely he is not a foole that hath vnwise thoughts, but he that vtters them. Euen concea-

led folly is wildome; and
sometimes wisdom v-
tered is folly. While o-
thers care how to speak,
my care shall bee how to
hold my peace.

83

A worke is then one-
ly good and acceptable,
when the action, mea-
ning, and maner are all
good: For, to doe good
with an ill meaning (as
Judas saluted Christ to
betray him) is so much
more sinfull, by how
much the action is bet-
ter; which being good
in the kind is abused to
an ill purpose: To doe ill

*A worke
is then
good accept-
able, if you
doe it
with a
good mea-
ning in
a right
manner.*

in

in a good meaning (as
VLLA in staying the
Arke) is so much amisse,
that the good intention
cannot beare out the vn-
lawfull acte : which al-
though it may seeme
some excuse, why it
should not be so ill, yet
is no warrant to iustifie
it. To meane well, and
doe a good action, in an
ill manner (as the Phari-
see made a good prayer
but arrogantly) is so of-
fensue, that the ill man-
ner depraueth both the
other. So a thing may
bee euill vpon one cir-
cumstance, it cannot be

good

good but vppon all. In
 what euer busines I go a-
 bout, I wil inquire What
 I doe for the substance,
 Howe for the manner,
 Why for the intention:
 For the two first I will
 consult with God, for
 the last with my owne
 heart.

84

I can do nothing with-
 out a million of witnes-
 ses: The conscience is as
 a thousand witnesses;
 and GOD is as a thou-
 sand consciences. I will
 therefore so deale with
 men, as knowing that
 God sees mee; and so

*One of
 with God
 and a good
 conscience*

with God, as if the world
sawe mee; so with my
selfe, and both of them,
as knowing that my con-
science seeth me: and so
with them all, as know-
ing I am alwayes quer-
looked by my accuser, by
my iudge.

85

Earthly inheritances
are diuided oft times
with much inequalitye:
The priuiledge of pri-
mogeniture stretcheth
larger in many places
now, than it did among
the auncient Iewes. The
younger many times

serues

serues the elder ; and while the eldest aboundeth, all the later issue is pinched. In heauen is not so: all the sonnes of God are heires, none vnderlings ; and not heires vnder wardship, and hope, but inheritors ; and not inheritors of any little pittance of land, but of a kingdome; Nor of an earthly kingdome, subiect to danger of losse, or alteration; but one glorious and euerlasting. It shall content mee here, that hauing right to all things, yet I haue possession of

*There is
a great
difference
between
earthly
and
heavenly
inheritances...*

nothing but sorrowe.
 Since I shall haue pos-
 session aboue, of all that,
 whereto I haue right be-
 lowe, I will serue wil-
 lingly, that I may reigne;
 serue for a while, that I
 may reigne for euer.

86

*Best things
ill used
be some
euill.
Poysons
which
by a
good use
prooue
gaine*

Euen the best things
 all vsed become euills;
 and contrarily, the worst
 things vsed well prooue
 good: A good tongue,
 vsed to deceit; a good
 wit, vsed to defend errors;
 a strong arme, to mur-
 der; authoritie, to op-
 presse; a good professi-
 on, to dissemble; are all

euil:

euill: Yea, Gods owne worde is the sworde of the spirit; which if it kill not our vices, killes our soules. Contrariwise (as poysons are vsed to wholesome medicine) afflictions and sinnes, by a good vse, prooue to gamefull, as nothing more. Wordes are as they are taken: and thinges are as they are vsed. There are euen cursed blessings: O Lord, rather giue mee no fauours, than not grace to vse them. If I want the, thou requirest not what thou doest not giue; but

if

if I haue them, and want their vſe; thy mercie prooues my iudgement.

86

*Man is
the best
of all crea-
tures. yet
lives with
griefe
more
then
others*

Man is the best of all these inferiour creatures; yet liues in more sorow and discontentment, then the worst of them: while that reason wherein hee excels them, and by which hee might make aduantage of his life, hee abuses to a suspicious distrust. How many hast thou found of the foules of the ayre, lying dead in thy way for want of prouision? They

eate

eat, and rest, and sing,
and want nothing. Man,
which hath far better
meanes to liue comfor-
tably, toyleth and ca-
reth, & wanteth; whom
yet his reason alone
might teach, that hee
which careth for these
lower creatures made
onely for man, will
much more prouide for
man to whose vse they
were made. There is an
holy carelesnesse, free
from idlenesse, free from
distrust. In these earthly
things, I will so depend
on my maker, that my
trust in him may not ex-

clude my labour; and yet
so labour: (vpon my con-
fidence on him) as my in-
deuour may be voide of
perplexitie.

87

*To be a
light among
darknes
is more
loue.*

The precepts, & pra-
ctise of those with who
we liue, auaille much on
either part. For a man
not to bee ill where hee
hath no prouocations to
euill, is lesse commenda-
ble; but for a man to liue
continently in *Asia* (as
hee sayd) where hee sees
nothing but allurements
to vncleannesse; for *Lot*

to bee a good man in the
midst of *Sodom*, to be ab-
stemious in *Germanie*, &
in *Italy* chaste; this is tru-
ly prayse-worthie. To se-
quester our selues from
the cōpany of the world,
that we may depart from
their vices, procedes
from a bale and distru-
cting minde: as if wee
would so force goodnes
vpon our selues, that
therefore only we would
bee good, because wee
cannot bee ill. But for a
man so to bee perso-
nally, and locally in the
throng of the worlde,
as to withdrawe his

affections from it, to vse it, and yet to contemne it at once, to compell it to his seruice without any infection, becomes well the noble courage of a Christian. The worlde shall bee mine, I will not be his; and yet so mine, that his euill shall be still his owne.

88

*6 line in
God.*

Hee that liues in God, cannot bee wearie of his life, because hee euer findes both some what to doe, and some what to solace himselfe

with ; cannot bee over-
loath to part with it, be-
cause hee shall enter into
a neerer life and society
with that God in whom
he delighteth : Where-
as hee that liues with-
out him , liues many
times vncōfortably here,
because partly he knowes
not any cause of ioy in
himselfe; and partly hee
findes not any worthe
employment to while
himselfe withall ; Dyes
miserably , because hee
either knowes not whi-
ther hee goes, or knowes
hee goes to torment.
There is no true life, but

the life of faith. O Lord
let mee live out of the
world with thee (if thou
wilt) but let mee not
live in the world without
thee.

189

*No evil
like sin* Sinne is both euill in
it selfe, and the effect of
a former euill, and the
cause of sinne follow-
ing; a cause of punish-
ment, and lastly a pu-
nishment it selfe. It is
damnable iniquitie in
man, to multiply one
sinne vpon another; but
to punish one sinne by

ano-

another, in GOD is a
iudgemēt both most iust,
and most fearefull: So as
all the storehouse of God
hath not a greater ven-
geance: with other pu-
nishmēts the body smar-
teth, the soule with this.
I care not how God of-
fends mee with punish-
ments, so he punish mee
not with offending him.

90.

I haue scene some af-
flict their bodies with
wilfull famine, and
scourges of their owne

*willfull
famine
god so
will have*

making; God spares me that labour; For hee whips mee daylie with the scourge of a weake bodie; and sometimes with ill tongues. Hee holds mee short many times of the feeling of his cōfortable presence, which is in trueth so much more miserable an hunger then that of the bodie, by how much the soule is more tender, and the foode denied more excellent. Hee is my father; infinitely wise to proportion out my correction according to my estate; and

infi-

infinitely louing in fitting mee with a due measure. Hee is a presumptuous childe that will make choyce of his owne rodde. Let mee learn to make a right vse of his corrections, and I shall not neede to correct my selfe. And if it should please GOD to remit his hand a little; I will governe my body, as a master, not as a tyrant.

91

If God had not sayd,
Blessed are those that
hunger; I know not what

*There is
a blessed
hunger*

H 5 could

could keep weake Christians from sinking in despaire : Many times all I can doe, is to finde and complaine that I want him, and wish to recouer him : Now this is my stay, that hee in mercie esteemes vs not onely by hauing, but by desiring also ; and after a sort accounts vs to haue that which we want, and desire to haue : and my soule assuming, tels me I doe vnfainedly wish him, and long after that grace I misse. Let mee desire still more, and I knowe I shall not de-

fire

which is
repeated

fin
ne
wi
O
en
I a
hu
no
fin
hu
Lo
ge
me
be

Ch
est

fire alwaies. There was
 neuer foule miscaried
 with lōging after grace.
 O blessed hunger that
 endes alwaies in fulnesse.
 I am sorie that I can but
 hunger; and yet I would
 not bee full; for the bles-
 sing is promised to the
 hungrie: Giue me more,
 Lord, but so as I may hū-
 ger more. Let me hunger
 more, and I knowe I shall
 be satisfied.

92

There is more in the
 Christian than thou see-
 est. For hee is both an

entire

*Christian
 is a right
 noble mt*

entire bodie of himselfe,
and hee is a limme of
another more excellent;
euen that glorious my-
sticall bodie of his Sa-
uiour; to whom hee is
so vnited, that the acti-
ons of either are reci-
procally referred to each
other. For, on the one
side, the Christian liues
in Christ, dyes in Christ,
in Christ fulfils the Law,
possesseth heaven: on the
other, Christ is persecu-
ted by *Paul* in his mem-
bers, and is persecuted
in *Paul* afterwarde by
others: hee suffers in vs,
he liues in vs, he workes

in

in and by vs : So thou
 canst not do either good
 or harme to a Christi-
 an, but thou doest it to
 his redeemer ; to whom
 he is inuisible vnited.
 Thou seest him as a man,
 and therefore worthy of
 fauour for humanities
 sake : Thou seest him
 not as a Christian, wor-
 thy of honor for his se-
 cret and yet true vnion
 with his Sauiour. I will
 loue euery Christian, for
 that I see ; honour him,
 for that I shall see.

93

Hell it selfe is scarce
 a more obscure dunge-

*Earth
 is all
 Hell in
 respect
 of the
 ven.*

on

on in comparison of
the earth, than earth
is in respect of heauen.
Heere, the most see no-
thing, and the best see
little: Heere, halfe our
life is night; and our
verie day is darkenesse,
in respect of G O D.
The true light of the
worlde, and the Father
of lights dwelleth a-
boue: There is the light
of knowledge to in-
forme vs, and the light
of ioy to comfort vs;
without all change of
darkenesse. There was
neuer any captiue loued
his dungeon, and com-
plained

plained when hee must
be brought out to light,
& libertie: Whence then
is this naturall madnesse
in vs men, that wee de-
light so much in this vn-
cleane, noysome, darke
and comfortlesse prison
of earth? and thinke not
of our release to that
lightsome and glorious
Paradise aboue vs, with-
out grieffe and repining?
Wee are sure that wee
are not perfectly well
heere: If wee could be
as sure, that wee should
be better aboue, wee
would not feare chan-
ging. Certainly our sense

tells

tells vs, we haue some pleasure heere; and we haue not faith to assure vs of more pleasure aboue, and hence we settle our selues to the present, with neglect of the future, though infinitely more excellent: The heart follows the eyes: and vnknown good is vncared for; O Lord, doe thou breake through this darkenesse of ignorance, and faithlesnesse, wherewith I am compassed. Let me but see my heaven, and I knowe I shall desire it.

To

94

To bee caried away
 with an affectation of
 fame is so vaine, and ab-
 surd, that I wonder it
 can bee incident to any
 wise man: For what a
 mole-hill of earth is it,
 to which his name can
 extend, when it is fur-
 thest carried by the
 wings of report? And
 how short a while doth
 it continue where it is
 once spread? Time (the
 deuourer of his owne
 broode) consumes both
 vs and our memories;

*Be glad
 that your
 name is
 spread
 in the
 world*

not

not brasse, nor marble,
can beare age. How ma-
ny flattering Poets haue
promised immortalitie
of name to their Prin-
ces, who now together
are buried long since in
forgetfulnesse. Those
names and actions, that
are once on the file of
Heauen, are past the
daunger of defacing: I
will not care whether
I bee knowen, or re-
membred, or forgotten
amongst men, if my
name and good acti-
ons may liue with God
in the recordes of Eter-
nitie.

There

95

There is no man, nor
 no place free from spi-
 rits, although they testi-
 fic their presence by visi-
 ble effects but in fewe.
 Euerie man is an host to
 entertain angels, though
 not in visible shapes as
 Abraham and Lot. The e-
 vil ones doe nothing but
 prouoke vs to sin; & plot
 mischief against vs; by
 casting into our way
 dangerous obiects, by
 suggesting sinfull motiōs
 to our mindes, stirring
 up enemies against vs
 amongst men, by fright-
 ing vs with terrors in our

*Home of
 hospitable
 angels
 that call
 in angels
 select of
 Bibles
 here.*

selues

selues, by accusing vs to God. On the contrary, The good Angels are euer remoouing our hinderances from good, and our occasions of euill, mitigating our tentations ; helping vs against our enemies; deliuering vs from dangers; cōforting vs in sorowes; furthering our good purposes ; and at last carrying vp our soules to heauen . It would afright a weake Christian that knowes the power and malice of wicked spirits, to consider their presence, and num-

ber

ber; but when, with the eyes of *Elyshaes* seruant, hee sees thole on his side as present, as diligent, more powerfull, he cannot but take heart again: Especially, if hee consider, that neither of them is without God, limiting the one the bounds of their tentation, directing the other in the safegard of his children. Whereupon it is come to passe, that though there be many legions of diuels, and euerie one more strong than many legions of men, and more malicious than strong, yet the

little

little flocke of Gods Church liueth and prospereth: I haue euer with me inuisible friends, and enemies. The consideration of mine enemies shall keepe me from securitie, and make mee fearefull of doing ought to aduantage them. The consideration of my spirituall friends shall comfort mee against the terror of the other; shall remedie my solitarinesse; shall make mee warie of dooing ought indecently; grieuing me rather, that I haue euer heretofore made them

turne

Gods
pro-
with
and
fide-
mies
a se-
mee
ught
The
spi-
om-
ter-
hall
effe-
arie
ade-
ra-
uer
nem
urne

turne away their eyes,
for shame of that where-
of I haue not beene asha-
med; that I haue no more
enjoyed their societie;
that I haue been no more
affected with their pre-
sence. What though I
see them not? I belecue
them. I were no Christi-
an, if my faith were not
as sure as my sense.

96

There is no worde or
action, but may be taken
with two hands; either
with the right hand of
charitable constructiō, or

Word
and Action
ones as
as they
are
taken

the

the sinister interpretation of malice, and suspicion: and all things doe so succcede, as they are taken. I haue noted, euill actions well taken, passe currant for either indifferent, or commendable: Contrarily, a good speech or action ill taken, scarce allowed for indifferent; an indifferent one, censured for euill; an euill one, for notorious: So fauor makes vertues of vices; and suspicion makes vertues, faults; and faults, crimes. Of the two, I had rather my right hand should offend

Handwritten notes:
A fault
is a
fault
is a
fault
is a
fault

offer
fer
ter
euill
plea
dece
to
thin
to m
auth
can
spea
light
a
may
chur
bee
of o
ceit i
elfe.

offend: It is alwayes safer offending on the better part. To construe an euill act well, is but a pleasing and profitable deceite of my selfe: But to misconstrue a good thing is a treble wrong; to my self, the action, the author. If no good sense can be made of a deed, or speech, let the blame light vpon the author: If a good interpretation may bee giuen and I chuse a worse, let mee bee as much censured of others, as that misconception is punishment to my selfe.

I I knowe

97

We are
never
content
almost
with our
estate.
We consider
what
we want
not what
we enjoy

I knowe not how it comes to passe, that the minde of man doth naturally both ouer-prize his owne in comparison of others, and yet contemne and neglect his owne in comparison of what hee wants. The remedie of this later euill is to compare the good things we haue, with the euils which we haue not, and others grone vnder. Thou art in health and regardest it not; Look on the miserie of those which on their bed of sicknes, through extre-

mitie

mity of paine & anguish,
 intreat death to release
 them. Thou hast cleare
 eye-sight, sound lims, vse
 of reason; and passest
 these ouer with slight re-
 spect: Thinke how many
 there are, which in their
 vncomfortable blindnes,
 would giue all the world
 for but one glimpse of
 sight. How many that de-
 formedly crawl on all
 foure, after the maner of
 the most loathsom crea-
 tures; how many that in
 mad phrensies are worse
 than brutish, worse than
 lead: thus thou mightest
 see, and art not. If I be not

happie for the good that I haue, I am yet happie for the euils that I might haue had, and haue escaped: I haue deserued the greatest euill; euerie euill that I misse, is a new mercie.

98

*Earth is
our ori-
ginall.
Harbour
as sepul-
chre.*

Earth, which is the basest element, is both our mother that brought vs forth, our stage that beares vs aliue, and our graue wherein at last we are entombed; giuing to vs both our originall, our harbour, our sepulchre: Shee hath yeelded her back to beare thousands

d that of generations ; and at
appie last opened her wombe
night to receiue them; so swal-
esca- lowing them vp, that she
d the still both beareth more,
e euill and lookes for more; not
mer- bewraying any change
in her selfe, while shee so
oft hath changed her
broode, and her burden.
It is a wonder we can be
proud of our parentage,
or of our selues , while
wee see both the base-
nesse, and stabilitie of the
earth, whence wee came.
What differēce is there?
Liuing earth treads vp-
on the dead earth, which
afterwards descends into

the graue, as senselesse
and dead, as the earth
that receiues it. Not ma-
ny are proud of their
soules; and none but
fooles can bee proud of
their bodies. While we
walke and looke vppon
the earth, we cannot but
acknowledge sensible ad-
monitions of humilitie;
and while we remember
them, wee cannot forget
our selues. It is a mo-
ther-like fauour of the
earth, that she beares and
nourishes me, and at the
last entertaines my dead
carcasse: but it is a grea-
ter pleasure, that she tea-
cheth

che
by
me
she

T
rieth
to hi
be co
then
and
wher
in eu
rowe
whol
flame
coales
his re

cheth mee my vilenesse
by her owne, and sends
me to heauen, for what
she wants.

99

The wicked man car-
rieth euerie day a brand
to his hell, till his heape
becomme to the height:
then he ceaseth sinning,
and begins his torment;
whereas the repentant,
in euerie fit of holy sor-
rowe, carries away a
whole faggot from the
flame. and quencheth the
coales that remaine, with
his teares. There is no

*Wicked
mans..
carry
brand to
Hell. and
and pious
man- quen-
ched they
Hell-fer-
uer.
with tear-
of re-
pentance*

tor-

torment for the penitent;
no redemption for the
obstinate. Safetie consisteth
not in not sinning,
but in repenting: neither
is it sin that condemnes;
but impenitence. O Lord
I cannot be righteous: let
me be repentant.

100

The estate of heavenly
and earthly things is
plainely represented to
vs, by the two lights of
heaven, which are appointed
to rule the night
and the day. Earthly
things are rightly resem-

bled

bled by the moon, which being neereſt to the region of mortalitie, is euer in changes, and neuer lookes vppon vs twiſe with the ſame face; and when it is at the full, is blemiſhed with ſome darke blots, not capable of any illuminatiō: Heauenly things are figured by the Sun, whoſe great & glorious light is both naturall to it ſelfe, and euer conſtant. That other fickle and dimme ſtarre is fit enough for the night of miſerie, wherein we liue here belowe. And this firme and

Heauenly and Earthly eſtate. repreſented by ſome a Moon.

beau-

beautifull light is but good enough for that day of glorie, which the Saints liue in. If it bee good liuing here, where our sorrowes are changed with ioyes; what is it to liue aboue, where our ioyes change not? I cannot looke vpon the bodie of the Sunne: and yet I cannot see at all without the light of it. I cannot behold the glory of thy Saints, O Lord; yet without the knowledge of it, I am blinde. If thy creature be so glorious to vs here belowe; how glorious shall thy

selfe

selfe
are
Sun
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o

selfe be to vs, when wee
are above this Sun? This
Sunne shal not shine vp-
ward, where thy glory
shineth: the greater light
extinguisheth the lesser.
O thou Sunne of righte-
ousnesse (which shalt on-
ly shine to mee, when I
am glorified) doe thou
heate, inlighten, com-
fort me with the beames
of thy presence, till I
be glorified.

Amen.

FINIS.